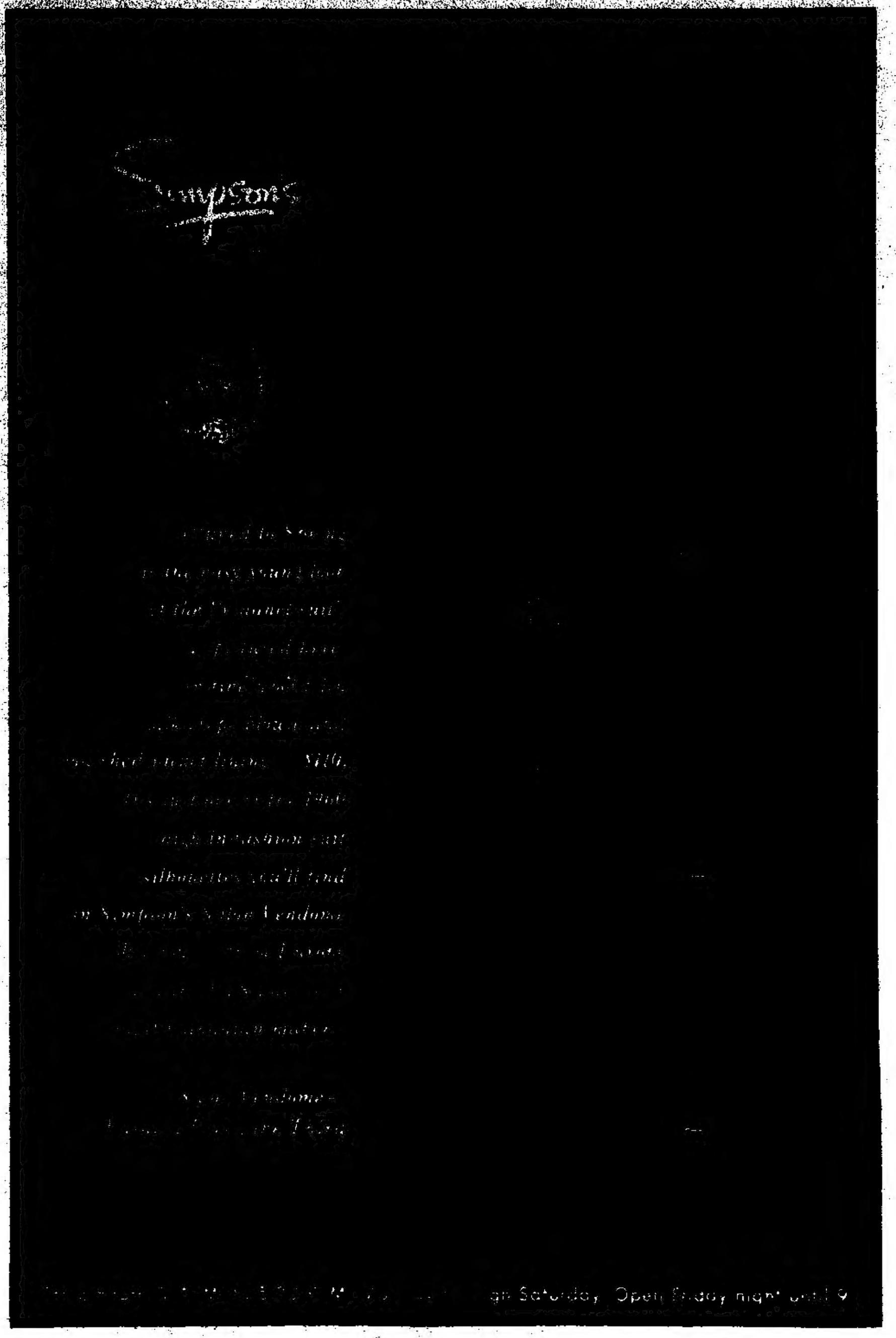
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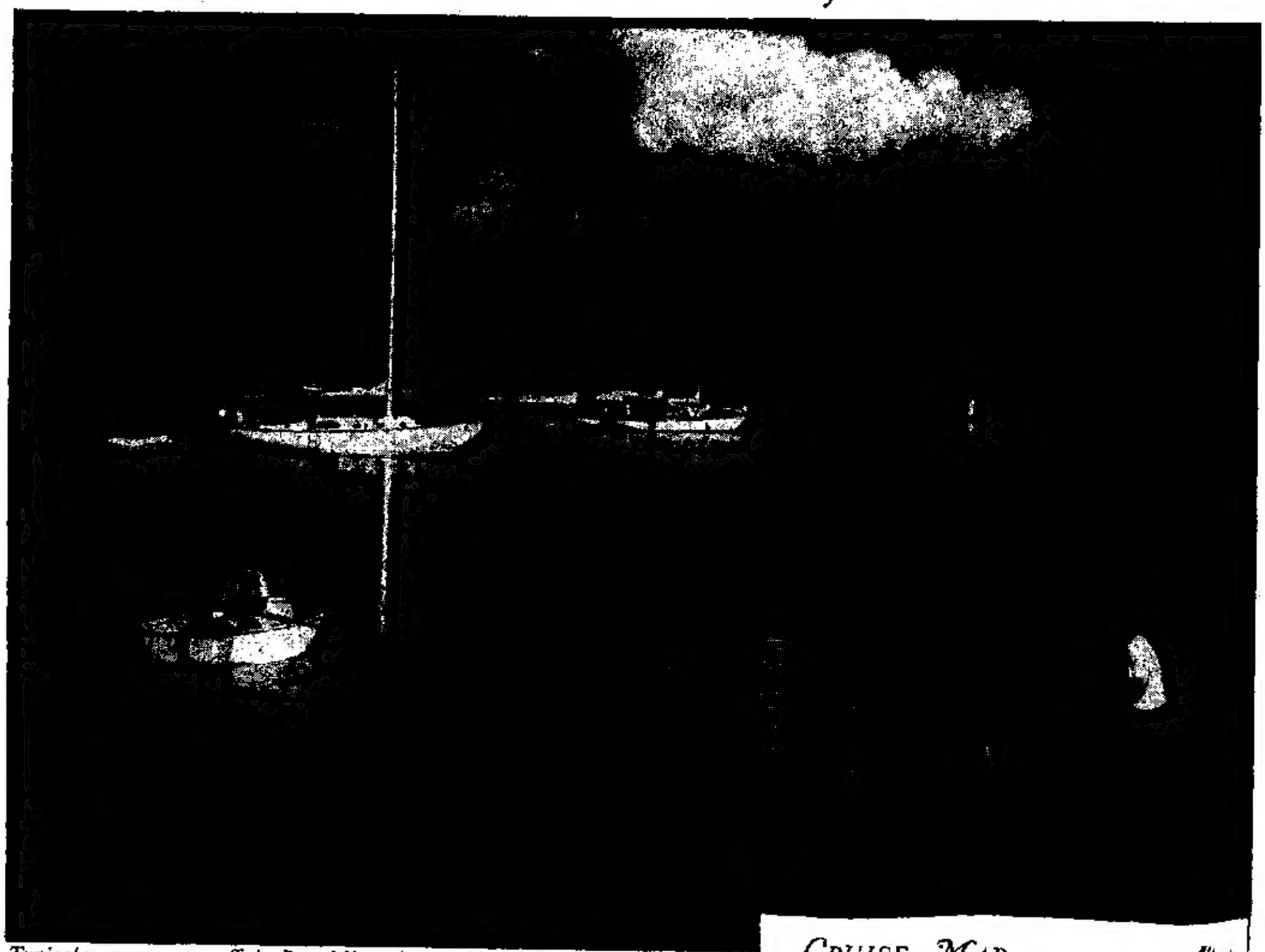

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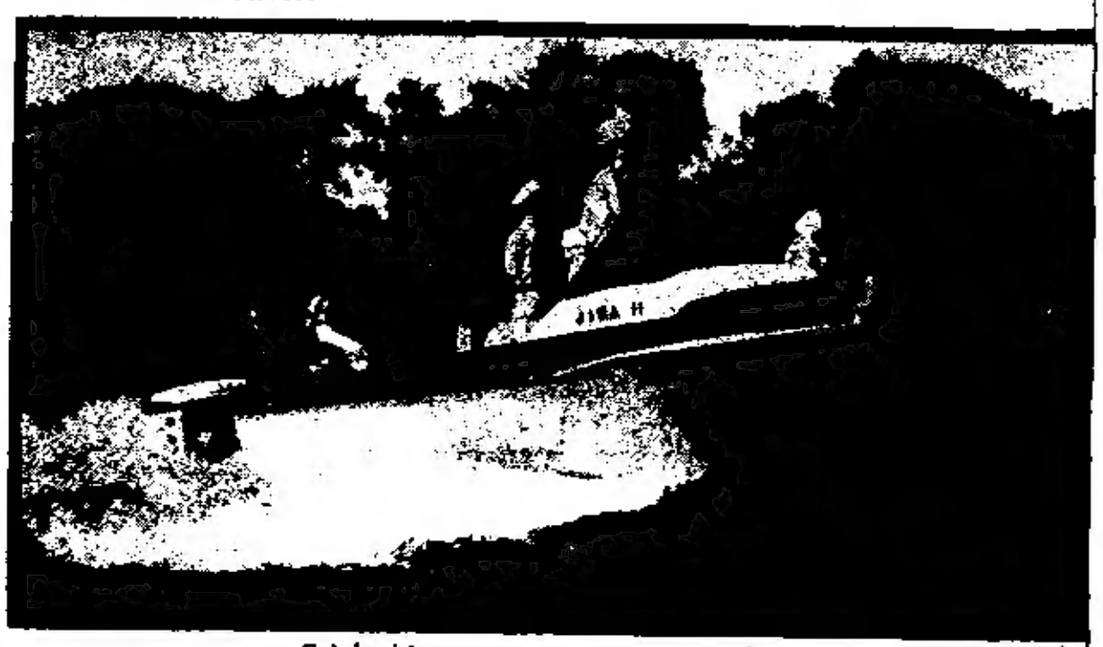

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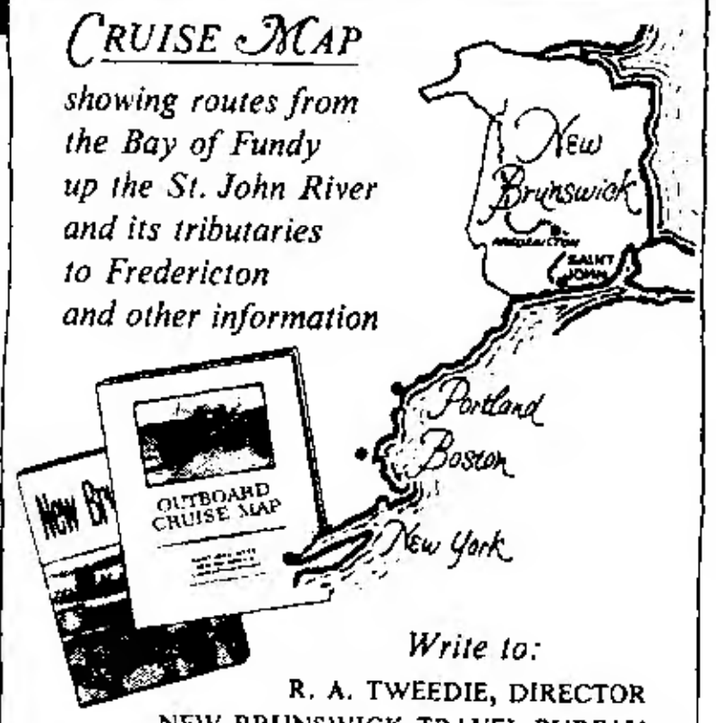

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CANADIAN JEWISH REVIEW

VOL. XLII GARDENVALE, QUEBEC, APRIL 8, 1960 No. 28

Three Thousand Years Of Passover

Passover feeds and encourages the desire to be free and to free the slaves wherever they are and under whatever guise they live. It is Jewish to hate oppression and tyranny and to suffer with those who endure these things, whoever and wherever they are. Hatred of injustice is the eternal mark that was left by the Egyptian oppression and which every Passover means to deepen, lest the lesson of Passover be forgotten.

The significance of Passover rests on the first of the Ten Commandments, "I am the Lord thy God Who brought thee out of the land of Egypt, out of the house of bondage." Such a God is a God of freedom and that comes first. All the other values depend upon freedom. It is the foundation stone of human development. Only under freedom is the human personality sacred.

The Jews keep open house on Passover eve when all those who hunger are invited to come and eat. Many millions are hungry now and cannot come, but the invitation is a gesture of universal sympathy and solidarity with them and an expression of dread as well because it is through hunger that men are led into slavery, and Egypt is not just a country but any place where some men want to clamp others in chains.

Today forces of Egyptian darkness seek through racial antagonism to frustrate the realization of the great dream of human brotherhood which democracies inherit from the Jews. Noisy demagogues treasure latent embers of hate and shout mocking contradictions at the ideals upon which democracies rest and for which so many lives were given. All over the world reaction is organizing to substitute democracy with ruthless government by decree. Will patriots sit idle and silent before this planned attack on freedom? Passover is the time to ask.

Over all of their history the Jews have known Moses as their outstanding character, and burned into their group consciousness is the freedom idea. Nothing is so important as the going out of Egypt and each Jew at this Passover time of commemoration must not only remember it and talk about it but he must feel that he is an actual part of it. It was not for nothing that Moses freed the Israelites from persecution and oppression and led them to Sinai. There they were to receive the moral laws which meant a new religious outlook, the laws which were unchangeable for a moral life that would be in keeping with divine approval. "Let my people go that they may serve Me." First they had to be free.

The laws they received were to regulate human relations. These laws were characterized by their humanitarianism. They had things to say about the treatment of the weak, the defenceless, the widow, the orphan, the slave, the stranger. Through the genius of Moses, the Israelites were united by their devotion to a God who was a God of equality and of freedom. It was far beyond the vision of primitive peoples, among whom life was so cruel and harsh, for the Israelites to be commanded: "Ye shall not oppress a stranger, for ye know the heart of the stranger, seeing ye were strangers in the land of Egypt," and it is still far too early for the Jews to regard such a lesson as learned by the world even today.

Far beyond the place where Moses died and the people he preserved from serfdom, "His sepulcher is from the rising of the sun to the setting thereof, and from the south to the confines of the north; all the world is his sepulcher." Maybe that is because Moses, who was reared as an aristocrat at the Egyptian court, helped any one who bore too heavy a burden or was too weak for his work and believed that no man had the right to possess another in slavery and that every man should be free from servitude to attain physical, intellectual, and spiritual benefits to the full extent of his ability.

Because Moses succeeded in forming a responsible group, he was able to give to the world the underlying precept of the contract which the Hebrews made with God when they promised "to do and obey." "Thou shalt love thy neighbor as thyself", was that command, of which Hillel said: "This is the whole Law. The rest is commentary."

Broadened out, this became the concept that forms the basis of civilization and the ideal upon which rests the hope for One World in which every person in creation will be the neighbor of every other one regardless of geographic proximity, and any encroachment against the elemental rights of one will have meaning for all others. Because the Israelites were slaves in Egypt and were steeped in a yearning for freedom and were brought out for the purpose of making an agreement with the Lord, they gave to the world a code of life which is applicable to all mankind.

Passover is the festival of freedom and being that it is also the festival of courage for without courage there can be no freedom. Back of every celebration of Passover, no matter where or how small, there rise the tremendous contours of the sojourn of the Israelites in Egypt as a source of their development from that time to this. Because they were slaves in Egypt they believe this or that to be valid, they follow certain teachings, and they possess certain concepts such as justice for all and the world community as one. They are admonished to remember the days of their slavery from which so much emerged during their captivity there and after their liberation from the house of bondage and this has gone on for three thousand years of uninterrupted celebrations of Passover.

Moses was tremendous, a giant personality that forever towers and towers. He never grows smaller or small but whenever people are talking about freedom, any people anywhere in the world, there Moses is, eternally distinguished from all other men who ever lived. He was never meant to be just for the Jews alone, and all the talk you hear about charters of freedom and liberty for all men, no matter what their color or faith, goes right back to Moses who could see farther and understand more than anybody else.

In legends of the Israelitish group whose destiny it was to lead humanity into spiritual enlightenment, and whose mission it is to do that into many tomorrows, Moses was strong, beautiful, powerful, and magnificent. Heaven and earth were created for his sake. He was so prominent a figure that his authority was equal to that of an entire sanhedrin of seventy-one or even of all of Israel! It was claimed that while all the other prophets beheld their vision as through nine spectacles, Moses could see his through one clear, finely ground glass.

For all that, Moses was more meek than any other man. God said to him: "How long will thou count thyself so lowly? The time is ready for thee. Thou art the man for it." Whenever the time has been ready and there were men to act as liberators against tyranny there has dwelt the deathless imprint of the personality of Moses and the spirit of the Exodus from Egypt which the Jews commemorate now. **L.L.C.**

Freedom With Responsibility

BY RABBI PAUL LIVER, OF TEMPLE BETH SHOLOM, MONTREAL

The Passover theme speaks of freedom. Unlimited freedom from restraint and bondage; freedom of physical movement as well as freedom of thought and conviction. The drama of the Exodus is portrayed in the Haggadah. The basic aspiration of freedom is the intent of the colorful prayers and festive symbols.

One of the heroes of the Passover Haggadah is the famous sage, Akibah ben Joseph. He, too, was one of the champions for the cause of freedom during the Roman occupation of his country. Akibah realized, however, that the term freedom is not "free for all". Free men must have a sense of discipline, restraint, control. Otherwise freedom can become anarchy and chaos. Akibah lived in a culture of law and obedience. There was no hesitancy about saying, "Thou shalt not".

Life among his people was circumscribed by many rules and regulations. In the eyes of some these were oppressive. The younger generation had already fallen prey to the new ideas of Greek culture in their day. They had quite an appeal. These "modern" views emphasized the pleasures of life which included sports, music, art, dancing, and entertainment. Akibah in his own time recognized what is also becoming evident in our day, a tendency of breaking away from a morally disciplined life.

The "crooners" of that era sang tunes which urged the disillusioned to "eat, drink, and be merry, for tomorrow you may die". Words of the popular ballad of today, "enjoy yourself, it is later than you think", also had a magic spell upon many of that generation. The appeal was to throw off the old restraints, the laws that stood in the way of a free enjoyment of life. Akibah recognized the danger of all of this and especially its undermining of a sense of responsibility.

One of the famous maxims of this sage sums up his philosophy. He said, "mockery and frivolity are conducive to lewdness", tradition is a safeguard of law. This first part of this admonition declares that unrestrained pleasures may lead to vulgarity. His tradition was not puritanical. It did not proscribe the enjoyment of life. On the contrary, he had been taught that God created the world and all of its good and beautiful things for man's use and pleasure. An earlier teacher had interpreted the biblical story of creation to mean that for five days God prepared a banquet for man who was brought forth on the sixth. Food and drink were for his delight and enjoyment. Love and sex were not evil, since God had created them for man. Indeed, the world which the Creator fashioned, says Scripture, is good, indeed very good. The only condition which is stipulated is that man use all of it with what the tradition calls "the sanctity of life".

There is a difference between joy and vulgarity. The failure to recognize this can be dangerous. Let a person treat life with mockery and frivolity and it will end up in lewdness and cheapness. Psychology is not a modern invention. The ancients recognized the principle that if you begin to treat yourself and all around you with derision or with contempt, it will lead to irresponsibility and moral decadence. The line must be drawn between the joy of living which exalts the person, and the frivolous fun which degrades him. Can anyone question the judgment that our age is one of unrestrained license which is marked by vulgarity and cheapness?

In our day it is unfashionable and often unpopular to stand for some principle which will distinguish between the joy which is human and the uncontrolled pleasures of the beast. Parents are often so afraid that their children will not be liked or get dates that they condone what they know is wrong. Our values have become so shoddy that we worship at the altar of success and fun without regard to the terrible cost we must pay. Our age needs to confront the difference between enjoyment and lewdness.

The second great principle which Akibah espoused was that the traditions of yesterday are a safeguard of law and order. He recognized then a basic issue of life, namely, the need to find continuity in change. Some people in their anxiety to be modern and "up-to-date" throw away all the experiences of the past. There are others who are so afraid of anything new and different that they cling to the old even after it has lost its meaning. The desirable formula which would preserve the uses of the past and embrace the discoveries of the present is difficult to achieve.

There are, in every generation, the "beatniks" who rebel against all which their fathers had created. They are the "bohemians" of a generation ago, the people who refuse to conform even to what is good. They are the rebels for the sake of rebellion. There are arch conservatives and reactionaries who look with horror upon any new idea in art, music, economics, government, or religion. Both are extremists. Their way of life is destructive of any orderly society.

The past is useful. There are the vast reservoirs of experience, often painfully and tragically endured. From these we may draw the principles of a better life. The pathetic part of our lives is that we so often confirm the judgment that history teaches us nothing. We must put our fingers in the fire ourselves to learn that fire burns. It seems that the lessons of the past are not good enough for us. The costly mistakes of our fathers mean nothing to us. We still go on preparing for war as though it can resolve anything.

The tradition which preserves the most valuable blessing in life, the experience of generations of

(Continued on Page Eighty-Five)

With all good wishes for a joyous Passover- Festival of Freedom

On this most happy occasion we send sincere good wishes for a happy celebration of the great Feast of the Passover to all our friends in Canada's Jewish community. May they continue to make a valuable contribution to the life, growth and development of our great country.

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Florence Freedlander Cohen, *Editor*
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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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Science and Ethics: The Contribution of Greece, India, and Israel

Address by David Ben-Gurion, Prime Minister of Israel, at Brandeis University, at Waltham, Mass.

I consider it a great privilege to be the guest of the American University that bears the name of the greatest American Jew of our generation: Justice Louis D. Brandeis, of the United States Supreme Court. I knew Brandeis from his appointment as Justice of the Supreme Court until a year before his death, and whenever I came in contact with him I felt that I was in the presence of a perfect and harmonious human personality, in so far as a human being can be perfect, as Jew and American, as thinker and man of moral rectitude.

Brandeis' intellect and conscience were strong, clear, and compelling, and governed all his acts; there was an harmonious interaction between them throughout his life, and this fusion was the secret of his greatness, as jurist, judge, American, and Jew. I regard Brandeis as the personality that should be a model for our people; if I were not afraid of being too presumptuous, I would say: for the whole of humanity.

I am one of those who believe wholeheartedly in the prophecy of Isaiah: "I, the Lord, have called thee in righteousness, and have taken hold of thy hand, and kept thee, and set thee for a covenant of the people, for a light of the nations" (42.6). That is not the only prophecy of his in which I believe. Isaiah said: "I will bring thy seed from the East, and gather thee from the West; I will say to the North: 'Give up' and to the South: 'Keep not back, bring My sons from far, and My daughters from the end of the earth' (43, 5-6). And he also said: "And it shall come to pass in the end of days, that the mountain of the Lord's house shall be established as the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more" (2; 2-4).

One of these prophecies has already begun to be realized in our days, and in the first decade of the resuscitation of the Jewish State in our ancient homeland we have brought in about a million Jews from over a hundred countries, from East and West, from the North and the South. And the vision of general disarmament has also been placed on the agenda of the United Nations Assembly in our day.

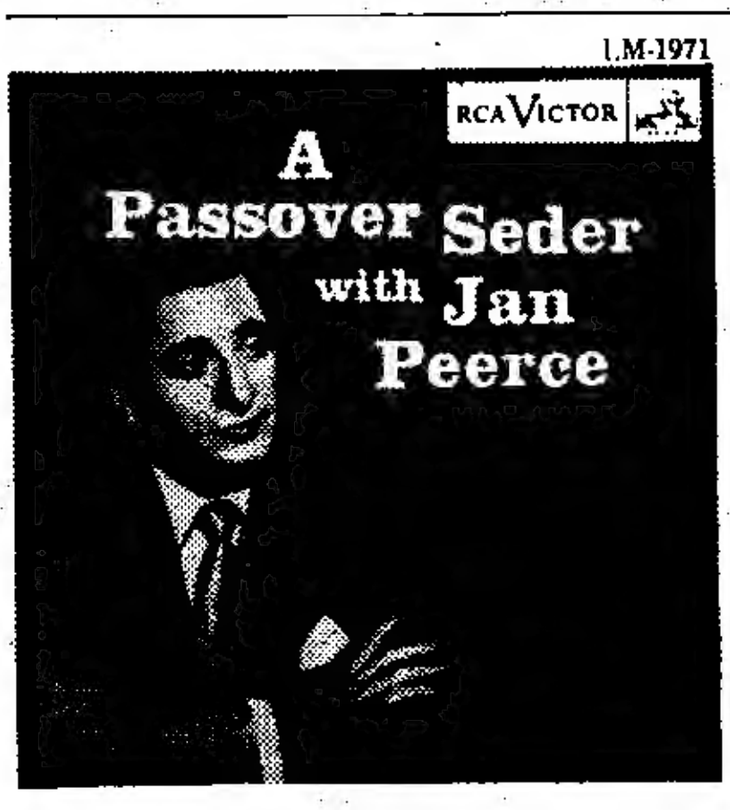
The Jewish people is a small one, and today Israel numbers only a little more than fifteen percent of the Jews of the world. So that the claim that Israel in its Land might be a light to the Gentiles, may be regarded as exaggerated and chauviniatic. To dispel this error from the minds of my listeners, I will say that I do not hold that we are a chosen people. Every people, to some extent, is a chosen people, in its own eyes, at any rate; and, just as there are shadows in the life of every people, so we know that, in past as in present, light radiates from many peoples. "Are ye not as children of the Ethiopians unto Me, O Children of Israel"? saith the Lord. "Have not I brought up Israel out of the Land of Egypt? And the Philistines from Caphter, and the Syrians from Kir?"

So spake the prophet Amos. Every people has a share in the heritage of the human race, just as every man, without distinction of race, religion, or birthplace, is equal in rights and duties, and of equal worth. The relations of men and of peoples must, therefore, be set firm upon equality of rights and duties.

But, equality between men, which lies at the foundation of our political and social consciousness, stands in no contradiction to our wonderment at the greatness of Descartes, Newton, da Vinci, Rembrandt, Beethoven, and Einstein. Similarly, recognition of the equality of peoples cannot lesson our admiration for those few exceptional peoples which have played a uniquely fructifying role in the annals of humanity.

To this day, no one has unraveled the riddle of the genius of those divinely-blessed personalities, who, by their mighty intellect, have shed light on the mysteries of nature or enriched the human treasury with majestic creations of art and literature; nor to this day has the secret been explained of the special greatness of those few exceptional peoples which left their imprint on human culture. The Jewish people in days gone by was privileged to be one of the three ancient peoples that bequeathed immortal values to humankind, and, in large measure,

(Continued on Page Sixty-Five)



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Passover's Orbit Of Freedom

BY DR. LOUIS J. CASHDAN, RABBI OF TEMPLE EMANU-EL, TORONTO

This season of Passover is the time when the words birth and rebirth form an integral part of the pattern of life. We literally see nature unfolding before us. We feel the vibrant pulse of life during this season when nature is resplendent in all its glory, when there is resilience in our steps and hope in our hearts. This is the season when the words of the Song of Songs strike a responsive chord within us, and we say with the biblical poet:

For lo, the winter is past,
The rain is over and gone,
The flowers appear on the earth,
The time of singing is come,
And the voice of the turtle is
heard in our land.

Whether it be the voice of the turtle or the multitudinous sounds of spring, this is the season of the year when the words of our prayer book ring out with clarion constancy, as we say: "Praised art thou, O Lord, Our God, who renewest daily the work of creation." If we have eyes to see, ears to hear, and minds to comprehend the mystery of creation, we cannot help but feel God's touch, his prevailing Presence in the life which envelops us. We sense the poetry of nature, the goodness of life and the harmony of God's world, which I would characterize in these few lines:

God is the perfect Poet,
Both the animate and the inanimate are in His realm,
Nothing is too insignificant for Him,
For God sees, hears, and symbolizes all in the poetry of nature.

The mood of this season impels us to contemplate about the Creative Power who formed this world and endowed us with the faculty to sense the poetic wonder and mystery of life. I speak of religion which found its origin neither in fear nor in superstition. The birth of religion took place not when man looked upward and was paralyzed with fright when he saw lightning streak across the sky, or when he felt the terrifying power of a cyclone, or when he heard the reverberating roar of thunder. Religion truly began when man looked earthward, when he viewed the renewal of life and knew that he was living in a friendly rather than a hostile world. It was in the springtime of the year that religion was born. "He who reneweth the face of the earth and causeth life to spring forth" demands a renewal of our faith from year to year, and calls for a rebirth of the human spirit which will reflect the goodness of His creation.

Surely, our faith was renewed when the festival of Passover was first instituted. The message of Passover tells us in effect that faith in God demands an unflagging devotion and unremitting zeal for the cause of freedom. "Remember ye were slaves in Egypt" is the biblical lesson in empathy. We have learned how to identify ourselves with Israel's wondrous story and to feel that the redemption from slavery personally touched our lives. Long before the modern insights of psychology our ancestors knew the art of human relationships. They were neither ashamed of their slave ancestry nor passive recipients of the heritage of freedom. They knew how to share the joys and the sorrows of history and to feel their involvement in the drama of life.

"Remember ye were slaves" recalls the bitterness of thralldom and the joy of liberty. "Remember ye were slaves" impels us to feel personally the anguished cry of the enslaved wherever they may be. The symbols of the Seder, and the Haggadah, the story of the Passover, are more than excursions into the past. They are the moral pattern for the future. The Season of our Freedom is universal and contemporary.

We remember and respond when we strengthen the cause of freedom, when we aid our brethren through our contributions to the United Jewish Appeal. We remember and respond when we uphold the biblical ideal of the sacredness and sanctity of human personality. We remember and respond when we realize that freedom is indivisible and that any affront against human liberty, whether it be in the Middle East, in South Africa, or upon this continent is a challenge to our own freedom and is a violation of the teaching and the lesson of the Passover.

While Explorer V is soaring at an incredible speed to seek its orbit around the sun and transmitting data from outer space, the message of Passover is encircling the earth and enlarging the orbit of freedom among men. The struggle for freedom is the front page headline of our day, and its rebirth will be the divinely revealed story of to-morrow.

The prophetic vision of our faith resides within us and is given special impetus through the two basic ideas of Passover, namely, that freedom is the mark of God's confidence in man, and the need for a moral identity with the orbit of human affairs. This is the season of the year when our hopes are high, when we recall the wondrous liberation of Israel, and envision the day when mankind will have a new birth of freedom. The Season of our Freedom carries the regenerative power of our spring festival of Passover, and binds us to those eternal values which alone hold hope for man.

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Canadian Jewish Women: 1759-1959

ADDRESS DELIVERED OVER RADIO STATION CJQC

BY ROSETTA JOSEPH, 675 GRANDE ALLEE EAST, QUEBEC CITY

Much is being said these days concerning the part played by the Jewish community during the 200 years they are now completing in this country, but little emphasis has been given to the role of Jewish women. If I am to tell about the first Jewish woman who is known to have come to Canada, I shall have to start with Esther Brandeau. She sailed from France in 1738 on the good ship St. Michel, dressed as a man, having shipped as a sailor after various experiences as a cabin-boy, a valet, and so on. When she arrived in Quebec, her sex was soon discovered and, moreover, Jews were not permitted, so she was placed in the General Hospital as the jail was equipped for men only. After various episodes, the King of France himself was obliged to pay her return fare, so as to relieve the colony of the embarrassment of her presence.

However, the first woman to settle in the country came many years later. In 1768, Aaron Hart, the first Jewish settler returned to England to marry his cousin, Dorothy Judah, and he brought her to Three Rivers as his bride. For her and her contemporaries, the woman's role lay almost entirely in the home. Pioneering in a new country makes the housewife's task a full-time one and it seems that all the wives became the mothers of large families who all had to be clothed, fed, educated and given as many advantages as the primitive conditions of the times allowed. Personally I have a portrait taken in our family 100 years ago, showing the proud father smiling benignly at his ten children surrounding him, and the poor mother trying to look happy through the tired lines of her face.

In addition to the ordinary household chores, the Jewish mother felt a great responsibility for the religious requirements of her family. In the scattered communities, with difficult transportation, there was little organized worship or religious education but she saw to it that instruction in the traditions, ethics, and observances of Orthodox Judaism was passed on from generation to generation. Home services were held, Sabbaths and holidays were observed and, as always, the women were famous for their cooking which obeyed all prescribed dietary laws.

As the Jewish population increased, the native Canadians saw the need to provide assistance to under-privileged immigrants arriving from abroad, most frequently fleeing from persecution in Eastern Europe. Food, shelter, and clothing were offered as the need arose and gradually the work became systemized and appropriate organizations were set up. Immigration work has since then been dear to the hearts of the women of the community, either through the Jewish Immigrant Aid Society, the I. O. D. E. or other sources. It may be due to the fact that the earliest I. O. D. E. Chapter in Quebec in 1900 had as its first regent a Jewess, that this chapter was practically the first welfare organization to start regular port work in Quebec, meeting all immigrant ships with milk, comforts, layettes, reading-matter, and the like, when such so-called pampering was rather frowned on by the authorities. From that beginning, a great development has sprung up at all ports of entry.

Not long after this, there was formed the National Council of Jewish Women, the Canadian offspring of a giant organization. Its scope is almost unlimited in dealing with problems and needs of not only the Jewish community but the population as a whole. A Jewish principle of life is that one's duty to one's nation is second only to one's duty to one's religion, and accordingly these women work, study, and plan for services of benefit to Canada as a whole. Their undertakings include such subjects as child welfare, social, and psychiatric treatment. Recently undenominational bursaries have been given in the new science of geriatrics with a view to training experts in the ever-increasing field of helping the growing proportion of elderly people.

Another nation-wide society is Hadassah, the women's organization which works for the eleven-year old State of Israel. It was founded in Toronto in 1916 and organized nationally in 1919. Its first work was rendering help in easing life in Palestine after its conquest by General Allenby, but perhaps their most vital work started some years later and is still continuing. This is known as Youth Aliyah which takes deserted and orphan children from war-torn and concentration-camp-ridden Europe to have them grow up in normal happy surroundings in Israel.

(Continued on Page Sixty-Six)

Central Communal Organizations In The Jewish Community

Address to the Combined Jewish Appeal Women's Division

BY ALVIN BRONSTEIN, NEWLY APPOINTED EXECUTIVE DIRECTOR OF THE FEDERATION OF JEWISH COMMUNITY SERVICES, AND THE COMBINED JEWISH APPEAL OF MONTREAL

Jewish Federations and Welfare Funds today represent the principle of continuity of Jewish communal life in the American environment. They are the practical instruments through which the common denominators of Jewish living and its directions are expressed; they support the institutions and services which give meaning to Jewish communal life of our contemporary society. As such, they are charged with the highest responsibilities. Federations and Welfare Funds are second only to our religious institutions in giving form and substance to our Jewish group existence.

It is through the history of Federations and Welfare Funds that we can clearly determine the nature and growth of Jewish communal life. Many of our Federations and Welfare Funds can trace their origin back fifty years or more. Fifty years is only a brief period in our long history. In Federations and Welfare Funds we are dealing not with static or dormant institutions which have passed their prime, but rather with organizations more vigorous today than at any previous time in their history.

A basic idea of Federations and Welfare Funds which has been maintained throughout their history is the concept of a local Jewish population operating through an organization which concerns itself with many broad needs and problems as they are recognized as matters of general concern. Another basic concept has been participation in one or another form of all members of the population interested in group values and in group responsibility.

Before we established central organizations, Jewish activities had achieved no basis of organized association except in the religious field. Before the establishment of Federations and Welfare Funds, there was considerable group separation and consequent inability to find a common denominator for a common platform for action. Despite this, through the interest of individuals and groups growing out of feelings of sympathy and desire for mutual aid, various forms of common services were established to meet important and pressing needs. This period saw the organization of relief societies, immigrant aid services, orphanages, homes for the aged, free loan societies and shelters, settlements and recreational services, talmud torahs, fraternal associations, and other basic activities.

Some of these were supported by varied groups and associations, but few of them succeeded in gaining the interest of all Jews. During this period the words "Jewish services" held in common the ethical and moral values which had been ours traditionally, and we were expressing and adapting these values and traditions to meet the needs of the North American scene.

As agencies were established and developed, it was logical for them to seek their support increasingly from among larger and larger segments of the Jewish population. Problems resulting from multiple appeals brought about the organization of our Federations and Welfare Funds, which were primarily concerned with bringing some kind of system and established order into the area of multiple fund-raising appeals and seeking for an intelligent manner of distributing funds which were always short of the needs to be met.

The first task of the financial federation was the development of the understanding which would help to make the Federation the accepted instrument of philanthropy for the Jewish population as a whole. Spreading the base was a slow procedure which did not begin to achieve adequate results until the 1930's. The early tasks of Federation were concentrated on problems of fund-raising and problems of organization; to extend its responsibility to all of the legitimate service programs which had been established by special interest groups; to define standards and policies for inclu-

(Continued on Page Seventy-Two)

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Four Answers To One Question

BY RABBI MENDELL LEWITTES, OF YOUNG ISRAEL SYNAGOGUE, MONTREAL

The first thing our children learn, when we teach them about the Seder, are the Four Questions. This is probably the most familiar, and the most popular part of the Haggadah. I would like to turn these four questions into one basic question, and its four sections into four answers to this one question. But let us first substitute the expression "this people" for "this night." "In what way is this people of Israel different from all other peoples?"

Ever since we have become a nation, from the days of Egypt, where in the course of a few generations we were transformed from twelve families numbering seventy souls to a nation mighty in number, down to the present day, we were a distinct and a different nation. Up until the modern period, practically all Jews took this difference for granted. Not only did they accept it, they welcomed it and praised the Lord for it. In every Kiddush and Havdalah we underscored this fact that, "Thou hast distinguished between Israel and the nations."

For untold generations we were ready to offer our lives to maintain this difference and thus retain our identity as a separate people. A fundamental change in this attitude came about, however, when a wave of immigration hit these shores, and the expressed purpose of many immigrants became to eliminate any differences between a Jew and his newly-acquired neighbors. Not to be recognized as a Jew, to break down all barriers between Jew and non-Jew, to be lost in the great melting pot, this was the avowed purpose of millions of Jews on this North American continent. Especially did this become the goal of the children of these immigrants, striving to lose their distinctiveness as Jews in the colleges to which they streamed and in areas of economic endeavor.

Against such a goal, the holiday of Pesach is the greatest protest. This holiday teaches in more ways than one that we are different, and that we must maintain these differences at all costs. But the question is: In what way are we different? In what ways should we be distinctive and distinguishable from our non-Jewish neighbours? The answer, I think, is to be found in the "Four Questions." The answer, as I formulate it, is different from the classical traditional Jewish answer. Our Sages of old emphasized external differences, differences of appearance and dress, of mannerism and speech. These differences, however, do not get down to even more basic differences.

The first difference is: "All other nations eat leavened and unleavened bread, this nation of Israel eats unleavened bread only." The "goyim" eats anything. We Jews have a selective diet. This is a difference which has made the Jew different from his neighbors in character. The Jew who discards laws of Kashruth, who does not refrain from eating food which the Torah forbids, is abandoning one of the basic elements of Jewish life, and opens the wedge to complete assimilation and loss of identity.

I maintain that the Jew is what he is today in great measure because he observed the dietary laws. Most of us know the story of Daniel in the lion's den. But how many know how the story of Daniel begins? Open your Bible to the Book of Daniel, Chapter 1, Verse i, and there you will read how Daniel made up his mind that he would not defile himself with the king's food or wine, therefore he requested that he be excused from eating the food offered him.

And the Bible goes on to relate how the overseers of the children feared that if they would not eat the unkosher food they would be pale and look under-nourished. But Daniel pleaded; Let us try it for ten days, and then compare our looks with the looks of those who do eat the "trefa" food. And verse 15 concludes that at the end of ten days Daniel and his three friends looked fine and healthy, more so than all the children who ate the king's food.

It was not only physical health which a kosher diet gave to the Jewish people, children, and adults alike. Because of our distinctive diet we also became endowed with spiritual vigor and moral stamina. "Kashrus" gave us character and self-discipline. It taught us self-control and how to restrain ourselves from other things beside food which defile and contamin-

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ate. What is "chometz", or leaven? It is nature unrestrained and uncontrolled. We mix dough and let it alone, and it begins to rise and puff up and turn sour. But "matzoh" is tempered and restrained by the heat of the fire.

The other nations eat both leavened and unleavened bread, but mostly leaven. They rise, they become puffed up with their own importance and chauvinism, they sour against their neighbours who seem to hem them in and confine them to their borders, and then they begin to run wild and trample over their neighbours. Hitler was "chometz," Russian Communism is "chometz," arrogance and brutality are "chometz." But we have distinguished ourselves by eating only unleavened, we have tempered our instincts with the fire of Torah and its commandments.

And so if you ask: How are we different, and why are we different? The first answer is, We are different in the things we eat.

But there is another difference, and we have a second answer: "All the other nations partake of the other kinds of herbs, this nation, the Jewish people, partakes of bitter herbs." We are distinguished by our tragic history.

We have been shaped by the profound suffering which we have endured in so many lands and under so many oppressors. If there are ranks in suffering, we Jews stand in the very front ranks. And we don't forget our sufferings, though it is a human tendency to forget and to banish from the mind unpleasant experiences. Just as it is a mitzvah to remember that we were redeemed from Egypt, it is also a mitzvah to remember that we were slaves in Egypt.

And the whole bitter history of our people, their frequent expulsions into exile, the forced abandonment of homes established over the years with sweat and blood, the tearing up of roots in one country and enduring the pangs of the alien and the stranger in other countries; this is all part of the consciousness of Israel and its profound yearning for a homeland. Hear the prophet making this distinction: "Moab hath been at ease from his youth, and content is he. He hath not been emptied from vessel to vessel, neither hath he gone into captivity." Not so Israel. Israel has been schooled in suffering, trained in hardship and adversity, and has learned to endure its suffering and wring from it the comforting drops of hope. As the Biblical proverb expresses it: "Out of the strong came forth sweetness."

The sharp, piercing thrusts of persecution we have blunted into goads towards better days. We have come to realize, as our Sages have phrased it, "Precious gifts has the Almighty given us, and all have come through suffering." So the Jew has learned not to be daunted by acts of terror, not to be dissuaded by discrimination, nor to be overwhelmed by waves of blind hatred. We are not poisoned by the shafts of venom nor embittered by doses of gall.

We who recognize the hurt of oppression, we have made it our goal to wipe out oppression. We who were bent under the lash of the taskmaster, we have vowed to oppose slavery and fight against tyranny. We who have tasted the bitter cup of being unwanted and unloved, we have increased our capacity for love and have welcomed the homeless with kindness as well as with shelter.

Let us go on to our third mark of distinction. "The other nations do not dip in and immerse themselves even once, the Jewish people immerse themselves twice." The other nations have creeds and religious faiths, but they have not immersed themselves in their faith. They have not completely submerged themselves within their religious traditions. But we Jews, we have plunged deeply into the waters of our faith and they have covered us from the tip of our toes to the crowns of our heads. And not once, not only when we enter the synagogue and engage in religious worship, but twice. Outside the synagogue, away from the source of religious inspiration, in the street and in the marketplace, in our home life, and in the intimacies of conjugal embrace, we are steeped in our religion and directed by its teachings."

Our Sages remark, "Pharaoh boasted that he stands above his God, that his desire takes precedence over the desire of his religion. But with Jacob it was otherwise." To the Jew, his religion is not incidental. It is not a cloak, to be donned or removed at will. It is part of the fabric of his life, an inseparable companion to all his thoughts and deeds. If we wish to maintain the distinction between Jew and non-Jew, our religious faith must be central in our lives, not peripheral. It is not by accident that everything we do is attended by a word of praise the Lord.

We wash our hands in the morning, and so does the non-Jew, but we recite a blessing thereon. We put on our clothing, as does the non-Jew, but we offer a benediction. We purchase a new home, as does the non-Jew, but we thank the Almighty for His gift. We engage in business, and the religious Jew knows that he is circumscribed by a whole body of Torah legislation

(Continued on Page Eighty-Five)

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RACIAL INTERRELATIONSHIPS

Brotherhood Week Address to the Men's Association of Shaar Hashomayim Synagogue, in Montreal

BY VALMORE GRATTON, DIRECTOR OF THE ECONOMIC AND TOURIST DEVELOPMENT BUREAU OF THE CITY OF MONTREAL

The title of my address must convey a variety of impressions also of personal experience to a group like yours which has had the most extensive and by far the longest association with the rest of the world. Throughout the history of humanity since the remote centuries when your group became known as the people of Israel long before the Zionist movement was ever conceived, your ancestors have been witnesses to every great tragedy that mankind has lived.

From the start the Jewish people has participated in every large scale migration because it has always been subjected to insults, hurt in its dignity, hunted and pushed around, and therefore, could have developed serious grievances. Yet, there is no group even today that displays a more peaceful attitude or greater tolerance than the Hebrews. Perhaps because so many of your predecessors have been persecuted, no example can be found anywhere of such a dispersed human aggregation with the same blood who have helped each other so much in times of need or despair.

The treatment of a subject having to do with racial interrelations lends itself to many confusing and conflicting thoughts although everything of interest seems to have been said or written concerning the ability of individuals from various origins to live together in harmony in the full acceptance of mutual differences. Still, in order to simplify my thinking I have divided the topic into three brief sections related respectively to a synthetic historical background; then the foundation of disagreements between men; ending with a resumé of conditions prevailing in our own country.

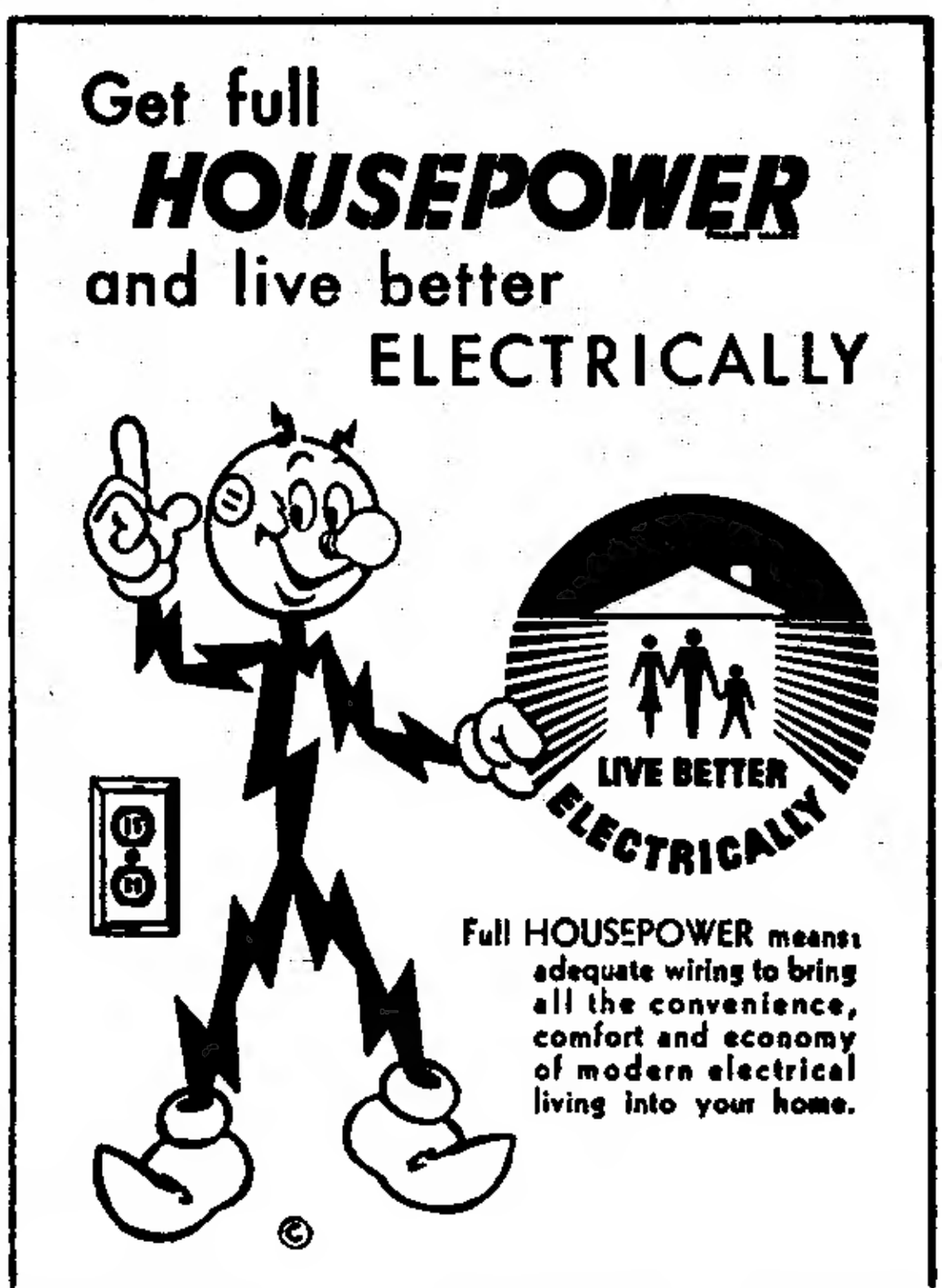
As far back as the scholars have been able to dig up facts about the remote past or approximately fifty centuries before Christ, they discover that already the various countries were fighting among themselves. Even the tribes isolated from the rest were not always immune from dissensions, rivalries, and jealousies. Of course, we do not know much in connection with the happy peasants and the nomads who were at the beginning of all civilizations. It is only when historical events were preserved that modern searches have been able to put together fragments of knowledge used at present to appraise the centuries in motion up to the present atomic age.

And what do we find when we study the spreading of the human species throughout the vast world, with the ever-mounting movement of demographic growth? We learn first that wars, internal frictions, interracial hostilities, and family disagreements were relatively just as frequent then as they are now, bearing in mind that the means of destruction are now far greater. Naturally, combat tactics were different. It was mostly a clash of bodies requiring the presence of human forces in the same area whereas our generation has invented devices capable of destroying humanity at tremendous distances without the aid of the army, the navy, and the air force.

That particular digression may seem irrelevant but it is not. If we can ascertain what the heroes and the despots of antiquity were fighting for, then we may understand how racial prejudices and mass hatred have come to reach such abnormal proportions. At the beginning, the tyrants and leaders of their countries fought to satisfy their instinct of domination, also for honor, lust, and plunder. Then religious divergences entered into the picture. Down through the centuries other and diversified motivations were the excuses for conquering supremacy. The nations battled to preserve certain privileges, to protect trade advantages and vital sources of supply.

A look at the changing geography combined with a short incursion into history show very dramatically how mighty empires have crumbled one after the other, bringing in their down-fall displacements of the poles of political influence, the shifting of trade currents and a new trend in the

(Continued on Page Seventy-Four)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Passover Dictionary

BY ASHER BLOCK

ADDIR HU—A hymn in the Passover eve Seder Service, ending with the refrain BIMHERAH ("Speedily"). It is a prayer to God to hasten the rebuilding of the Temple in Jerusalem.
Addir Hu is composed of a series of adjectives, in praise of God, arranged in alphabetic acrostic. It is one of the most popular hymns in the Haggadic repertoire.

AFIKOMAN—Literally, "dessert" —an Aramaic expression for "remove the food."
During the early part of the Seder Service the "Middle" Matzah (of the three on the Seder dish) is broken in two; one half remaining on the table, the other set aside as the AFIKOMAN or dessert, for the end of the meal. This was done originally to assure that some matzah be left with which to end the meal as it began.
It has become customary to hide the Afikoman during the meal and service. The child finding it demands a handsome reward for its release.

A'HARON SHEL PESACH — "The last (8th) day of Passover." Biblically, Passover should last for but seven days. However, because of certain uncertainties and complications of the Jewish calendar in their time, the Rabbis added an extra day to the major holidays "to make sure." (Space will not permit adequate explanation). That innovation has become accepted as Jewish law to this day. In Palestine, where this addition was originally unnecessary, they still celebrate only seven days.
A'haron Shel Pesach is one of the days in the Jewish calendar when YISKOR (memorial prayer for the dead) is recited.

ARBA KOSOT ("Four Cups") Jewish tradition (PES. 10:1) prescribes that even the poorest man in Israel should have no less than four cups of wine for the Seder Service. If he cannot afford it, it is the obligation of the community to provide him with it (Sees MO'OS HITTIM). The Number "four" in this instance, is symbolic of the four expressions of deliverance found in EXODUS 6:6-7. "I am the Lord and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm . . . and will take you to me for a people."

BEDIKAT HAMETZ "The search for leaven," since the Torah orders that no bread ("hametz") shall be seen or found in one's possession during the week of Passover. The Rabbis made the provision that a systematic "clean-up" take place on the eve of, that is, the night preceding, Erev Pesach (14th of Nisan). Traditionally, the "search" is performed by candle light. Before beginning, the father of the household says: "Blessed be thou . . . King of the universe, who has commanded us to remove all leaven."
To be assured that the blessing be uttered in truth, it had become customary to first deposit pieces of bread in various nooks of the house, and then make the rounds to collect them. (See BIUR and MECHIRAT HAMETZ).

BIUR HAMETZ—"Burning of the leaven." The prohibition against using or enjoying "hametz" becomes effective at noon on the 14th of Nisan, and as an extra precaution the Rabbis set ten o'clock in the morning as the "deadline." At this time, the crumbs of bread that had been gathered the night before are to be burned, to be removed completely from sight.
But since all the leaven in one's possession ought not logically to be burned, the remainder is "sold" so as to be out of one's possession. (See MECHIRAT HAMETZ).

BLOOD ACCUSATION—The accusation that Jews use Christian blood in connection with their (Passover) ritual.
A certain Greek author, in his day, wrote: "Every seven years the Jews catch a stranger, whom they offer as a sacrifice, killing him by tearing his flesh into shreds." The first outright accusation came in 1144—the case of St. William of Norwick. In December, 1235, some children were found murdered near the city of Fulda. The Jews were accused, and thirty-four Jews and Jewesses were slaughtered by the Crusaders. The cases that recurred throughout the centuries and in almost every corner of Europe are, oh, much too numerous and much too nauseating to mention. (The Jewish Encyclopedia gives a long list of them). No one is quite certain of the origin of the blood accusation. Certainly, Jewish life lends no basis. The Bible and the Talmud are most vigorous in their insistence that blood is "forbidden and defiling". It seems that the matzah and its peculiar preparation aroused the suspicion of the Christians. (They no doubt compared it to their "wafers" at communion, as having some mysterious power of atonement). The red wine, used at the Seder, may also have served as a pretext for them.
The real basis, however, most

(Continued on Page Sixty-Eight)

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The Bar-Mitzvah Foundation of Toronto, Agency Of A World-Wide Project

BY FLORENCE HUTNER, EXECUTIVE VICE-PRESIDENT OF THE UNITED JEWISH WELFARE FUND OF TORONTO

Two Toronto boys are leading the trend toward a new interpretation of the meaning of Bar Mitzvah. John Rothschild, who was the first to enroll in an exciting program, which will enable him to spend a summer in Israel, will reach his Bar Mitzvah in a few years' time. Larry Shiffman, whose Bar Mitzvah ceremony is the first to take place in conjunction with the Bar Mitzvah Foundation, was called to the Torah at Temple Sinai during the week-end of April 2. In addition, several youngsters, whose Bar Mitzvahs are several years in the future, are enrolling now in the Foundation.

The traditional Bar-Mitzvah fountain pen is being replaced with a stimulating educational program; and the Bar Mitzvah Foundation is not only solving the gift problem for invitees to a Bar Mitzvah, but is also providing the Bar Mitzvah boy with an incentive to continue his Hebrew education. Growing up is a process of weighing values, deciding on those which are and those which are not important; and the boy who registers with the Foundation is making a decision in favour of long-term benefits rather than the immediate satisfaction of material gifts. Growing up also involves planning and preparation for the future, and the act of enrolling in the Foundation entails a resolve on the part of the boy to prepare himself for a trip to Israel some three years following his Bar Mitzvah.

Sponsored by the Toronto United Jewish Appeal Study Mission Club, the Bar Mitzvah Foundation in its conception and planning is a tribute to the enthusiasm, imagination, and creative thinking of the membership of this Club, and its chairman, and to the rabbis and educators who have given it their co-operation. The Foundation's Board of Directors includes the fifty-seven men who in 1957, 1958, and 1959 visited Israel as members of a Toronto U.J.A. Study Mission. The executive committee of the Foundation has undertaken responsibilities in getting in touch with the parents of Bar Mitzvah boys and interpreting the program to organizations. The Bureau of Jewish Education of Toronto has agreed to act as the educational arm of the Foundation, because the Foundation has been planned as an educational program to encourage young boys to continue their Hebrew education beyond the Bar Mitzvah age.

Each U.J.A. Study Mission which visited Israel received the same challenge from the Prime Minister, David Ben-Gurion; to encourage children to continue the study of Hebrew and to visit Israel to deepen their knowledge of the Bible. The members of the Mission, in two successive years, returned to Toronto seeking an answer to this challenge. The Bar Mitzvah Foundation, it is felt, is a response to the appeal of the Prime Minister.

The attractive brochure of the Foundation clearly states its aims: "Instituted and dedicated to impart a greater meaning and value to the present-day Bar Mitzvah through its multi-purpose program," and then it outlines the purposes: to provide the Bar Mitzvah boy with a supervised trip and six-week summer study-tour and holiday in Israel, when he reaches the age of sixteen; to give positive incentive to the thirteen-year-old until graduation or confirmation of religious or Hebrew Schools; to develop and build youth lodges throughout Israel in order to encourage youth from every country in the world to visit and study in Israel; and finally, to create a fund to provide Scholarships to worthy students, so that they may make use of the Foundation's facilities, and learn about Israel's educational and cultural institutions, stimulating mutual exchange of ideas.

Parents, whose sons enrol in the Foundation, notify the relatives and friends who have been invited that their son is a member of the Foundation, and that if they wish to honour the boy, they can do so by donating their gifts to the Foundation in his name. As a result, the boy receives certificates in various denominations which denote that a fund is being established on his behalf which will be held in trust until he reaches the age of sixteen, at which time it will be used toward his six-weeks' trip to Israel.

The Israel Government Tourist Office has designated the Bar Mitzvah Foundation of Toronto as the agency for this world-wide project. Other organizations and communities throughout Canada, the United States, and as far off as South Africa have become interested in the program. "We are very interested in this, your unusual project"; "I read of your Bar Mitzvah Foundation program and am very much interested in similating this project in our own Congregation"; are some of the comments and inquiries which have been received. Perhaps the most encouraging note was re-

(Continued on Page Eighty-Eight)

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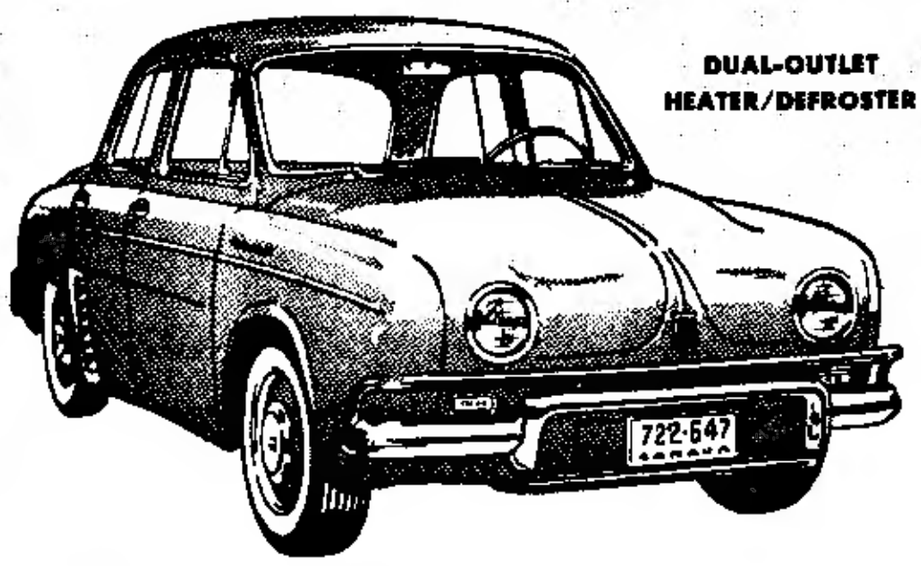

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The Adventure Of Becoming A Canadian

Address to the Montreal Section of the National Council of Jewish Women of Canada

BY LT. COL THEODORE L. BULLOCK, WHO RESIDES AT THE RITZ CARLTON HOTEL, IN MONTREAL

You can be born a Jew, or a Frenchman, or an Ethiopian, a Scot, an American, or a Hottentot. But nobody is born a Canadian. You have to become a Canadian. Even if your family has lived in this land for 350 years, you still have to learn to be a Canadian. And this is one of the greatest adventures the human spirit can undertake, as great an adventure as Jacques Cartier's when he discovered this country, or Champlain's when he settled it.

I have found in the course of a rich and active life, that every important thing which is done in this world is done as an adventure. The things that we do in atonement or in conformity are passive ones, and usually negative.

If I am here today, and if so many of you have come to listen to me, I am well aware that we are in this room together because, at long last I embarked upon the greatest adventure of my life, the winning of a remarkable woman who has dared much and created much. If I had looked back, or been deterred by obstructions, or counted costs, or doubted for a moment that, in this great adventure, I had as much to give as to take, Ellen Ballon would not be here by my side today.

There was precedent for this great adventure of mine. Consider Abraham's grandson, Jacob. Jacob's persistent love for Rachel went fourteen years unfulfilled, while he tended Laban's flocks. I waited almost twice as long for Ellen, and there were times when the testing was a far grimmer thing than tending Laban's sheep. But the past is finished and gone. And if we remember it, it is because its scars as well as its blessings are as blazes to guide us on the autumn trees among which we walk together into our future.

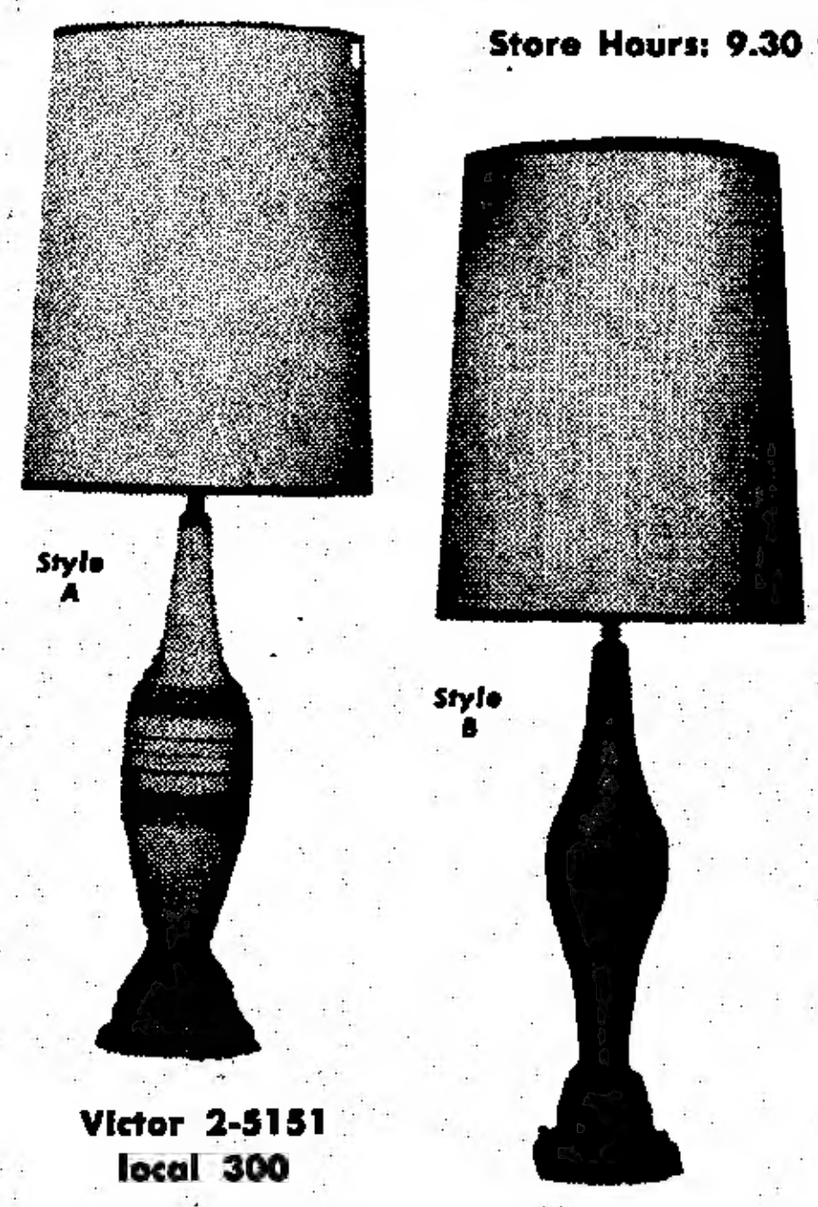
Three kinds of people make up Canada, as they do every other country. There are those who believe all they are told, and play it safe, as the chameleon does, trying to disappear as individuals by taking on the prevailing tints of their immediate surroundings. These are human cabbages.

There are those who start out in life asking questions and asserting their own personalities, but only up to a point. When this process begins to create friction, as in nature all movement does, they find that comfort and conformity are for them, after all, the best of all blessings. So they retreat into a grumpy and critical restlessness that is neither movement nor immobility. They remind me of the waves of the sea, which ebb and flow, and thrash around in an endless, monotonous, waste motion that never seems to get anywhere. These make fussy and insolent civil servants.

And then there are the vital men and women who go forward throughout life. These rarer individuals are very careful to keep their inborn curiosity and momentum from shrivelling away into smugness or prejudices. They go on learning and advancing until they come to their journey's end, and they enrich their own lives and those of others continually along the way. In the adventure of getting to know more and more about Canada, the bet-

(Continued on Page Seventy-Nine)

Store Hours: 9.30 to 5.30 — Open Friday night till 9.30.



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Better quality Ceramic lamp
on gold shade base. Fancy design.
Lamp Shade with fancy trim

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and herringbone design. Golden base.
Lamp Shade with fancy trim

Each with lampshade **13.95**

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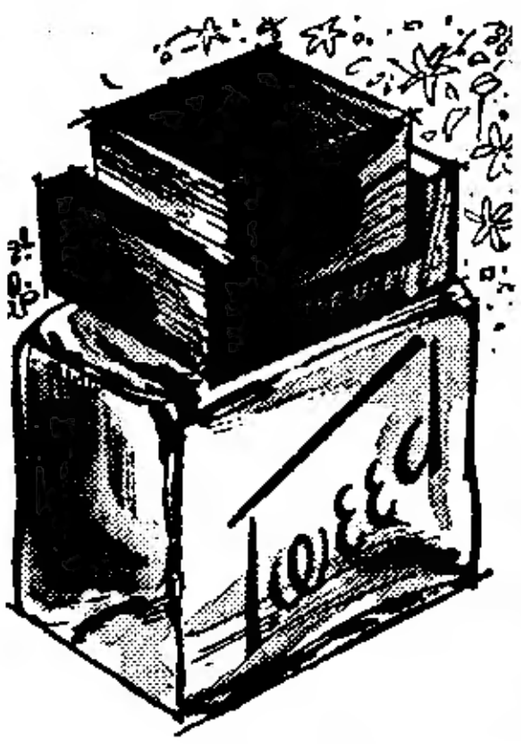

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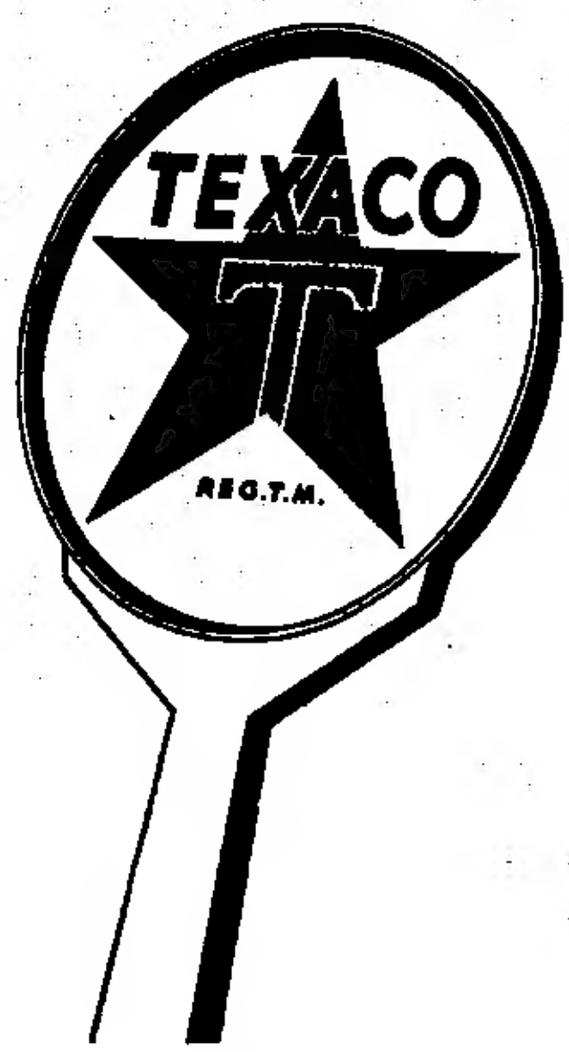

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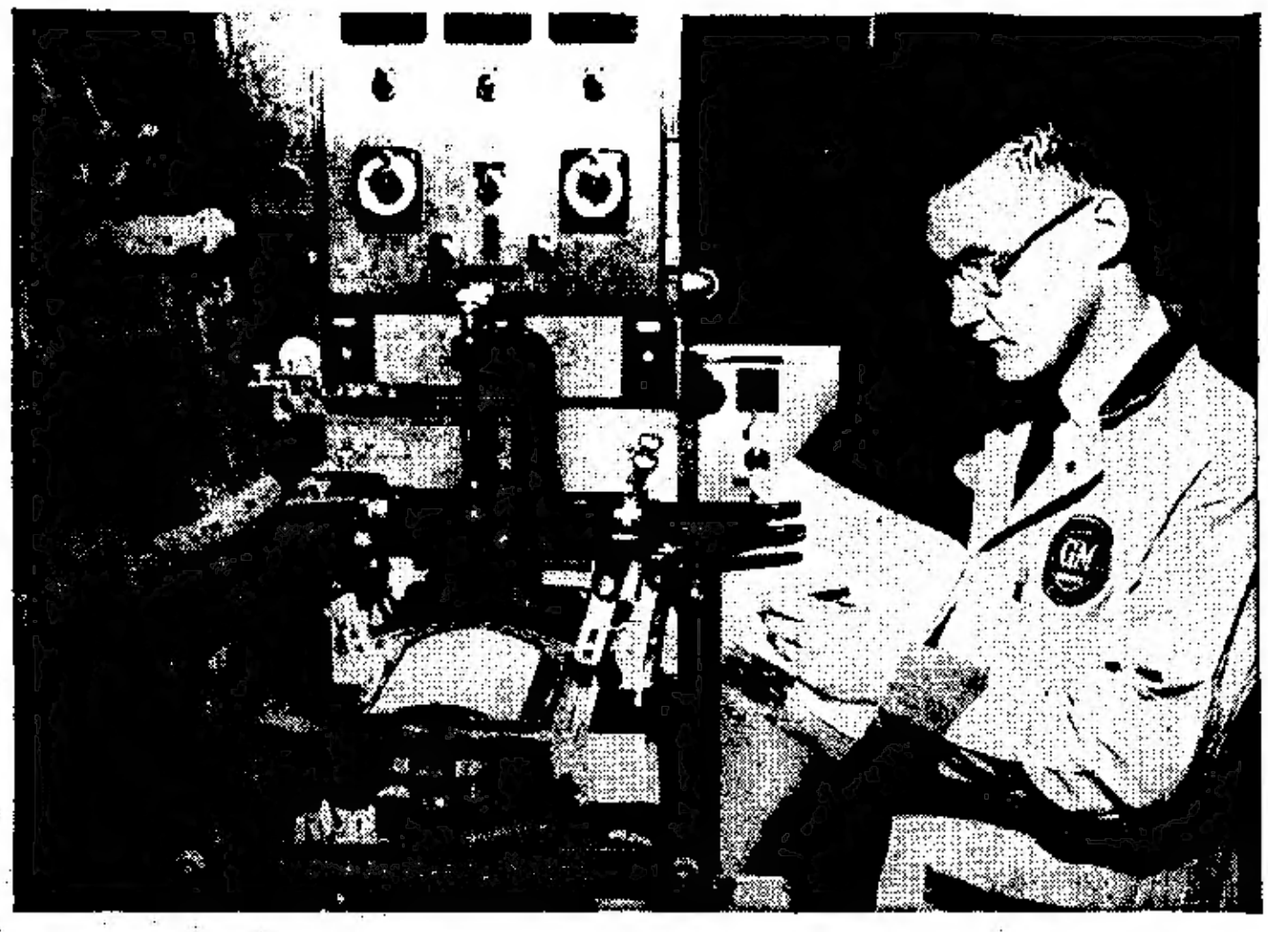
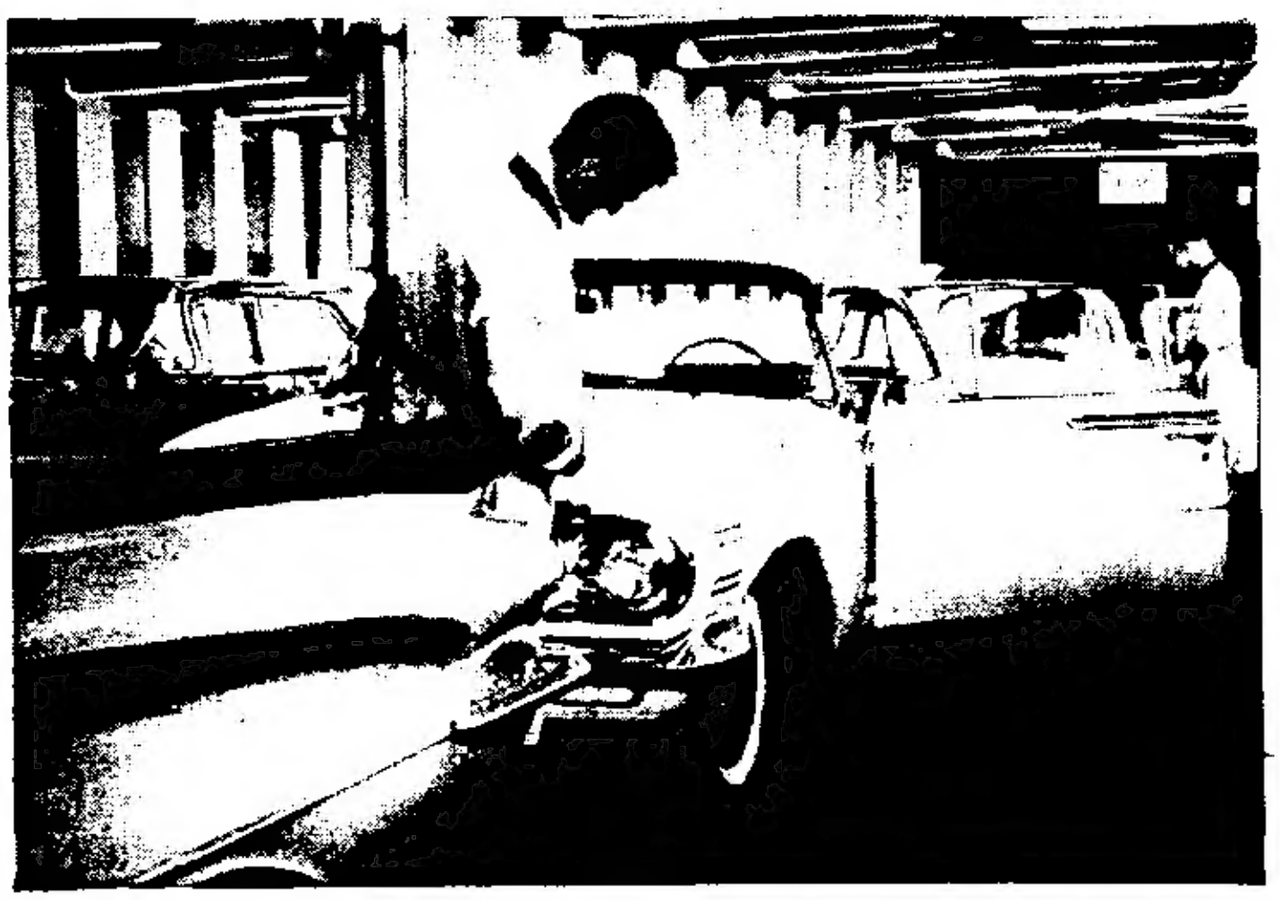


Even the carpeting for GM cars undergoes rigorous abrasion testing before final purchase. In similar ways all materials are carefully tried and tested before they are selected for use in GM cars.

On the assembly line the completed car body passes slowly through the water booth to ensure that all openings are correctly sealed. This is just one of the hundreds of quality control inspections on the line.



Detailed examination of the finished GM car at the end of the assembly line guarantees the highest quality in every aspect. Right down the line, from start to finish, quality always gets top priority.

At General Motors it's quality first— RIGHT DOWN THE LINE

At General Motors quality is a constant concern, never an afterthought! At every stage of production—from the initial selection of the materials that are purchased from thousands of Canadian suppliers to the final inspection of the finished car leaving the assembly line at Oshawa—quality gets top priority.

Top-quality research and design, top-quality materials and top-quality workmanship are the essential elements of General Motors excellence—the foundation of our success with millions of Canadians. And rigorous "quality control" ensures that this excellence is maintained right down the line.

Throughout the General Motors plants in Canada every effort is made to achieve the highest standards of quality—the standards that guarantee you the extra values you expect when you buy General Motors.

GENERAL MOTORS OF CANADA

QUALITY CARS FOR CANADIANS

Allan Bronfman, 9 Belvedere Road, Montreal, above, is honorary president of the board of administration of the Jewish General Hospital, in Montreal.

— Karsh

Lionel Rubin, 11 Willow Avenue, Montreal, above, is on the executive committee of the Jewish General Hospital, in Montreal.

— Gaby

Samuel Bronfman, 15 Belvedere Road, Montreal, above, is a member of the board of administration of the Jewish General Hospital, in Montreal.

— Karsh

Philip Garfinkle, 1 Douglas Avenue, Montreal, below, is president of the board of the Jewish General Hospital, and chairman of the executive committee.

— Richard Arless

Samuel Steinberg, 25 Aberdeen Avenue, Montreal, below, is honorary treasurer and member of the executive committee of the Jewish General Hospital, in Montreal

— Andre Larose

Marcus M. Sperber, Q.C., 4402 Western Avenue, Montreal, below, is a member of the board of administration of the Jewish General Hospital, in Montreal.

— Andre Larose

Harry Benjamin, 3010 Westmount Boulevard, Montreal, above, is first vice-president of the board of administration and member of the executive committee of the Jewish General Hospital, in Montreal.

— Notman

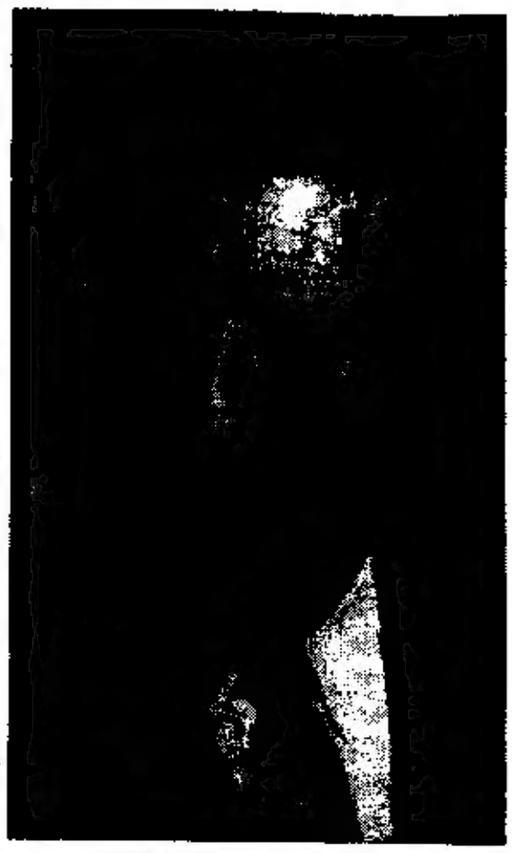
Councillor Moe Skalinsky, 5501 Campden Place, Montreal, above, represents the City of Montreal on the board of the Jewish General Hospital, in Montreal.

— Hayward

Leon Levinson, 61 Sunnyside Avenue, Montreal, above, is a member of the board of administration of the Jewish General Hospital, in Montreal.

— Associated Screen News

Julius J. Block, 53 Sunnyside Avenue, Montreal, below, is second vice-president, and member of the executive committee, of the Jewish General Hospital, in Montreal.



Horace R. Cohen, O.B.E., 4332 Westmount Avenue, Montreal, below, is a member of the board of administration, of the Jewish General Hospital, in Montreal.

— Nakash

Louis Reitman, 4851 Cote St. Luc Road, Montreal, below, is a member of the board of administration of the Jewish General Hospital, in Montreal.

— Drummond Photos

JASMINE® brand, EMBA® natural white mutation mink

©MUTATION MINK BREEDERS ASSOCIATION North American mink—world's finest Virginia Thoren

here indeed is the most extraordinary fur that you will find anywhere in the world. Small wonder, it is North American, famed JASMINE® brand, EMBA® natural white mutation mink of deepest beauty. Ask your furrier to show you Emba brand mink for a truly breathtaking experience. It will win your very heart away!

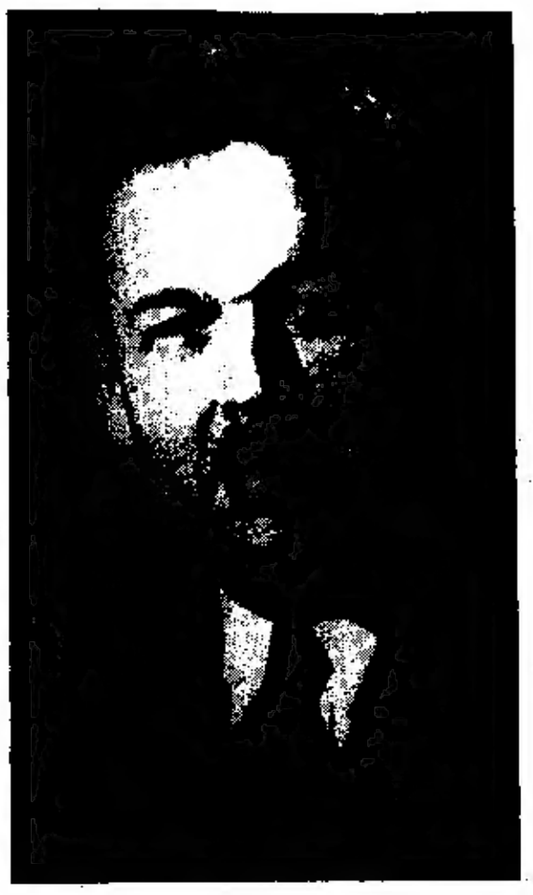
Mrs. Julius J. Block, 53 Sunnyside Avenue, Montreal, above, is a member of the board of administration, representing the Women's Auxiliary of the Jewish General Hospital, in Montreal.

— Gaby

Joe Rubin, 69 Springgrove Crescent, Montreal, below, is a member of the board of administration of the Jewish General Hospital, in Montreal.

Samuel Hershorn, 4905 Cote St. Luc Road, Montreal, below, is a member of the board of administration of the Jewish General Hospital, in Montreal.

— Associated Screen News



Ben Beutel, 65 Sunnyside Avenue, Montreal, above, is a member of the board of administration of the Jewish General Hospital, in Montreal.

Joseph Guttman, 651 Lansdowne Avenue, Montreal, below, is a member of the board of trustees of the Jewish General Hospital, in Montreal.

— Blank & Stoller

Andre Aisenstadt, 4300 Western Avenue, Montreal, above, is a member of the board of administration of the Jewish General Hospital, in Montreal.

— Garcia

Maurice Gross, 3741 Westmount Boulevard, Montreal, below, is a member of the board of trustees of the Jewish General Hospital, in Montreal.

Arthur Pascal, 24 Devonshire Road, Montreal, below, is vice-chairman of the board of trustees of the Jewish General Hospital, in Montreal.

— Nakash

— Nakash

Sigmund Beckow, 4300 Western Avenue, Montreal, below, is a member of the board of trustees of the Jewish General Hospital, in Mo

— Van Dyck & Meyer

Lazarus Phillips, O.B.E., Q.C., 46 Belvedere Road, Montreal, above, is a member of the board of trustees of the Jewish General Hospital, in Montreal.

— Blank & Stoller

Maxwell Cummings, 4697 Westmount Boulevard, Montreal, above, is chairman of the board of trustees of the Jewish General Hospital, in Montreal.

— Notman

MIRACLES

Don't just happen; they are caused.

Most scientific miracles aren't true miracles at all — but rather the results of increased knowledge. Germaine Monteil's Bio-Miracle Cream with Biotene is one such scientific miracle, and it has led to a whole new approach to the one beauty problem that faces all women — an aging skin.

Science has long known that many cells could regenerate themselves; and the active substance that led to this regeneration was isolated some time ago. This was big news in scientific circles, but meant nothing to women until the laboratories of Germaine Monteil discovered a catalyst which enables this substance to be introduced into the cells of a woman's skin to restore the regenerative impulse they may have lost.

Every woman knows what this means: a skin that lies sweet and sleek against the bone; her good looks, whatever their degree, un-marred; and maturity without tears. No one in the world has a formula such as

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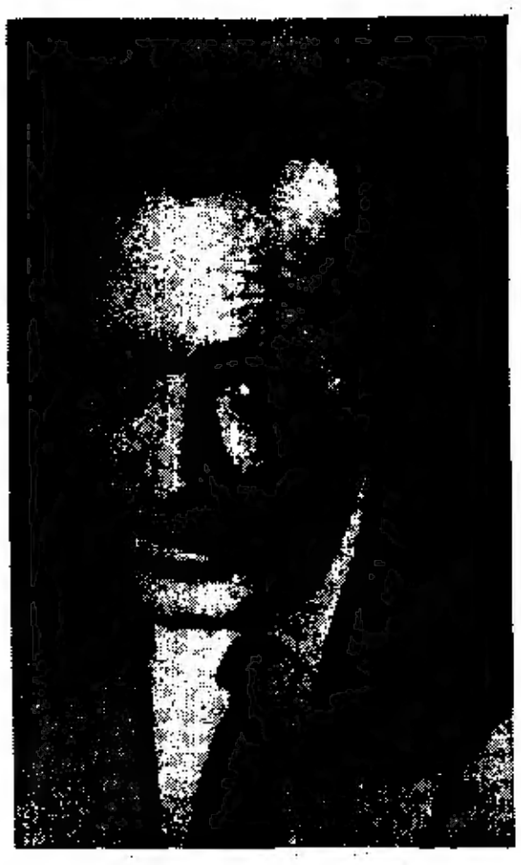
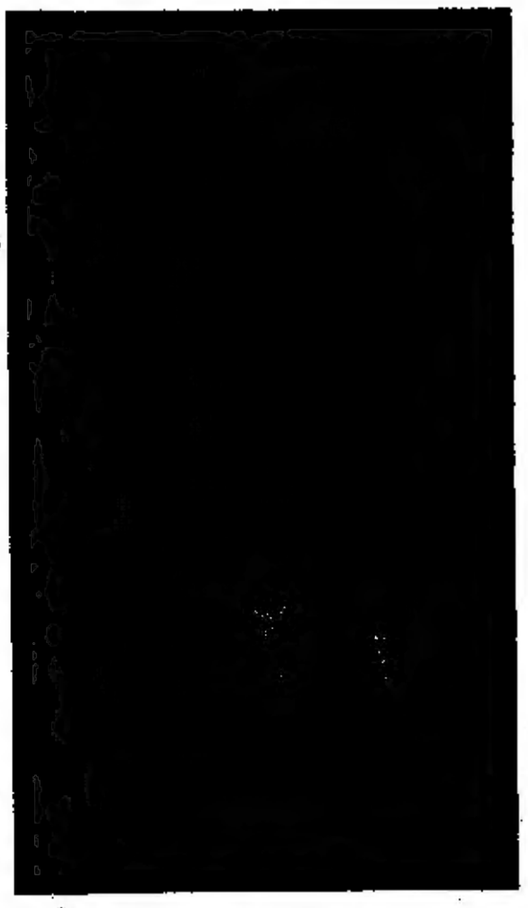
and now, you

Harry Benson, 1540 Summerhill Avenue, Montreal, above, is a member of the board of trustees of the Jewish General Hospital, in Montreal.

— Blank & Stoller

George Scott, 4980 Cote des Neiges, Montreal, below, is a member of the board of trustees of the Jewish General Hospital, in Montreal.





Harry Bronfman, 3617 Westmount Boulevard, Montreal, above, is a member of the board of trustees, of the Jewish General Hospital, in Montreal.

Samuel Posner, 4906 Circle Road, Montreal, below, is a member of the board of trustees of the Jewish General Hospital, in Montreal.

GREAVETTE'S NEW 17 VEE DRIVE OR OUTBOARD RUNABOUT

A SMOOTH PERFORMING AND VERY EFFICIENT MAHOGANY RUNABOUT DESIGNED BY JOHN L. HACKER N.A. AND INCORPORATING THE EXCELLENCE OF GREAVETTE CRAFTSMANSHIP AND APPOINTMENTS

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	VEE DRIVE	OUTBOARD
LENGTH	17' 4"	17' 4"
BEAM	6' 2"	6' 2"
DEPTH	2' 7"	2' 7"
POWER	60-85	40-75
SEATING	5	5
CONVERTIBLE TOP	Optional	Optional

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Mrs. David M. Marcus, 5792 Wolseley Avenue, Montreal, the wife of Dr. David M. Marcus, and their children: Philip Jonathan, aged eight years, below, right; Robert, three, with their mother, left; and Lisa, six, below left; are the grandchildren of Mr. and Mrs. Max Marcus, of Kingston, Ont.; and of Mr. and Mrs. Isaac Belles, of Ottawa, Ont. — Ballard and Jarrett

Lori Dee, aged one year, right, is the daughter of Mr. and Mrs. Arnold Rusk, 4910 Maplewood Avenue, Montreal; granddaughter of Mr. and Mrs. David Greenberg, 5739 Darlington Avenue; and of Mr. and Mrs. Frank Rusk, 5379 Earnscliffe Avenue; great-granddaughter of Mrs. Tessie Chyfetz; and of Mrs. Rose Greenberg; both of Montreal.

— Tante Liane Studios

Lois, aged sixteen months, left, is the daughter of Mr. and Mrs. Ralph Fine, 2285 Goyer Avenue, Montreal; granddaughter of Mrs. Anne Saloman, 4195 Plamondon Avenue, and the late Mortimer B. Saloman; and of Mrs. Sybil Fine, 527 Wiseman Avenue, and the late Louis Fine; great-granddaughter of Mrs. Rose Seidman, 4195 Plamondon Avenue.

— Tante Liane Studios

GILBERT D. SHORE
Asst. Agency Vice-President

GREETINGS

Mr. G. D. Shore and his associates wish to extend Passover Greetings to their many friends of the Jewish Community.

For the ninth consecutive year, the Montreal Centre Branch, under the direction of Mr. G. D. Shore, has been named as the Company's leading Canadian Agency.

To those who have helped us establish and maintain this record, we extend our sincere appreciation.

THE Empire LIFE INSURANCE COMPANY
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The Man from Investors can show you how to

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Investors Syndicate offers you three different types of tax-deductible Registered Retirement Plans: (1) fixed-interest; (2) equity; (3) combined fixed-interest and equity. Any one of these may be qualified as a Registered Retirement Plan for Income Tax purposes—with substantial saving of tax dollars for you.

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1. **How to Guarantee a Cash Reserve for Your Future.** Decide how much money you want and when you want it. Your Investors Syndicate Representative will show you how to reach your goal. More than 119,000 Canadians are using the Investors Syndicate Plan to make their savings grow.
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For complete details of any of these services, contact your Investors' representative - YOUR BEST FRIEND FINANCIALLY.

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HEAD OFFICE: WINNIPEG • OFFICES IN PRINCIPAL CITIES

Andrea Jane, aged four years, above, is the daughter of Mr. and Mrs. George Springer, 541 Kindersley Avenue, Montreal; sister of Stephen Alan, aged eleven years; and Robin Susan, eight; granddaughter of Mr. and Mrs. L. Golick, 4855 Queen Mary Road; and of Mrs. Sylvia Springer, 575 Glengarry Avenue. Andrea Jane is a winner of the four-year-age group of the Hadassah child beauty contest.
— Baby Charm

Mrs. Mark S. Bercovitz, 4300 Western Avenue, Montreal, above, is the former Miss Judith Ann Singer, daughter of Mr. and Mrs. Herbert T. Singer, of Amsterdam, N.Y. Mr. Bercovitz is the son of Mr. and Mrs. Max Bercovitz, 5000 Clanranald Avenue.
— Turi Larkin Studio

Susan, aged fourteen months, above, is the daughter of Mr. and Mrs. Rubin Wasserman, 5206 Esplanade Avenue, Montreal; granddaughter of Mrs. Mary Wasserman, 4655 St. Urbain Street, and the late Albert Wasserman; and of Mrs. Rose Yoshinoff, 5206 Esplanade Avenue, and the late Samuel Yoshinoff.
— Tante Liane Studios

Mrs. William Sher, 875 Marlboro Drive, Montreal; and her son, Stephen Charles, aged three years, left, grandson of Mr. and Mrs. J. David Sher, 5991 Esplanade Avenue; and of Mr. and Mrs. Nathan Kasnowitz, of Bronx, N.Y.
— David's Photo Studio

Cheryl Maxine, aged four and one-half years; and her sister, Melanie, three, right, are the daughters of Mr. and Mrs. Ben Nudleman, 6104 Arcadian Road, Montreal; granddaughters of Mr. and Mrs. Lazar Stern, 5410 Prince of Wales Avenue; and of Mr. and Mrs. Jack Nudleman, 3941 St. Urbain Street.
— Geraldine Carpenter

Susan, aged five years, left, is the daughter of Mr. and Mrs. Jack Starr, 4302 Maplewood Avenue, Montreal; sister of Toby, aged thirteen years; and Prima, nine; granddaughter of Mr. and Mrs. Harry Shafter, 4304 Maplewood Avenue; and of Mrs. Eva Starr, 4669 Henri Julien Street, and the late Chaim Starr. Susan is a winner of the five-year-age group of the Hadassah child beauty contest.
— Baby Charm

Eric Leslie, aged six years; Heidi Jane, seven; and Gail Harriet, one, right, are the children of Mr. and Mrs. Richard Bernstein, 1 Shorncliffe Avenue, Montreal; grandchildren of Mrs. G. H. Bernstein, 3475 Mountain Street, and the late Mr. Bernstein; and of Mr. and Mrs. A. Culp, of Saint John, N.B.
— Ballard and Jarrett

DOWN with Dry Skin !!!!

Don't let dryness age your skin. Moisturize it with Revenescence!

Revenescence Cream holds back the years—keeps your skin looking young.

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Soothes. Smooths. Protects.

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2 Canada's most modern, most scientific fur storage vaults.

3 Free advice and consultation about restyling and repairing your furs.

4 Creeds Fur Storage costs not one penny more!

5 Creeds Own Custom Fur Cleaning — worth far more than its modest cost in prolonging the life and beauty of your furs.

Give your furs the finest of care — call now.

WA. 4-7171

Mrs. Charles Kadin, 2100 Bathurst Street, Toronto, is the former Miss Penny Schepp, daughter of Mr. and Mrs. Abraham Schepp, of Hirsch, Sask. Mr. Kadin is the son of Mr. and Mrs. Samuel Kadin, 90 Belgravia Avenue.
— Graphic Artists

Mr. and Mrs. Morris Shuster, 459 Bloomfield Avenue, Montreal, left, celebrated their fiftieth wedding anniversary. They have two sons and two daughters-in-law: Dr. and Mrs. Samuel Shuster, 3521 Girouard Avenue; Mr. and Mrs. H. Jack Shuster, 4890 Melrose Avenue; two sons-in-law and daughters: Mr. and Mrs. Morris Forester (Anne), 5020 Powell Avenue; Mr. and Mrs. Michael Rosenblum (Esther), 3945 Plamondon Avenue; and twelve grandchildren.

The Canadian Jewish Review is **still** the only Jewish publication in Canada printed in any language reaching the Jewish community which is not sponsored by a group or an organization and which is able to claim membership in the Audit Bureau of Circulations.

Mrs. Morley H. Beeller, 127 Broadway Avenue, Toronto, below, is the former Miss Saundra Gottlieb, daughter of Mr. and Mrs. Murray D. Gottlieb, 3 Elway Court. Mr. Beeller is the son of Mr. and Mrs. David Beeller, 216 Rosemary Road.

— A. Gilbert

This floral ring, designed with marquise cut diamonds forming a spray of delicate leaves with buds suggested by single round diamonds. Notice how the curving pattern points down the finger in this all-diamond design in platinum.

This jewel ($1950.) designed and created by PRIMAVESI AND KAUFMANN, containing only diamonds of finest colour, cut and clarity. Wouldn't it be the most heart-warming of all gifts?

PRIMAVESI AND KAUFMANN now three times winners of international jewellery-design contests, are also specialists in re-designing old jewels into new, exquisite and original diamond and coloured stone creations.

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DIAMONDS U.S.A. AWARDS, 1956, DIAMONDS INTERNATIONAL AWARDS 1957 AND 1959; FOR EXCELLENCE IN JEWELLERY DESIGN. CERTIFICATE OF MERIT, CANADIAN PAVILION, BRUSSELS WORLD FAIR, 1958.

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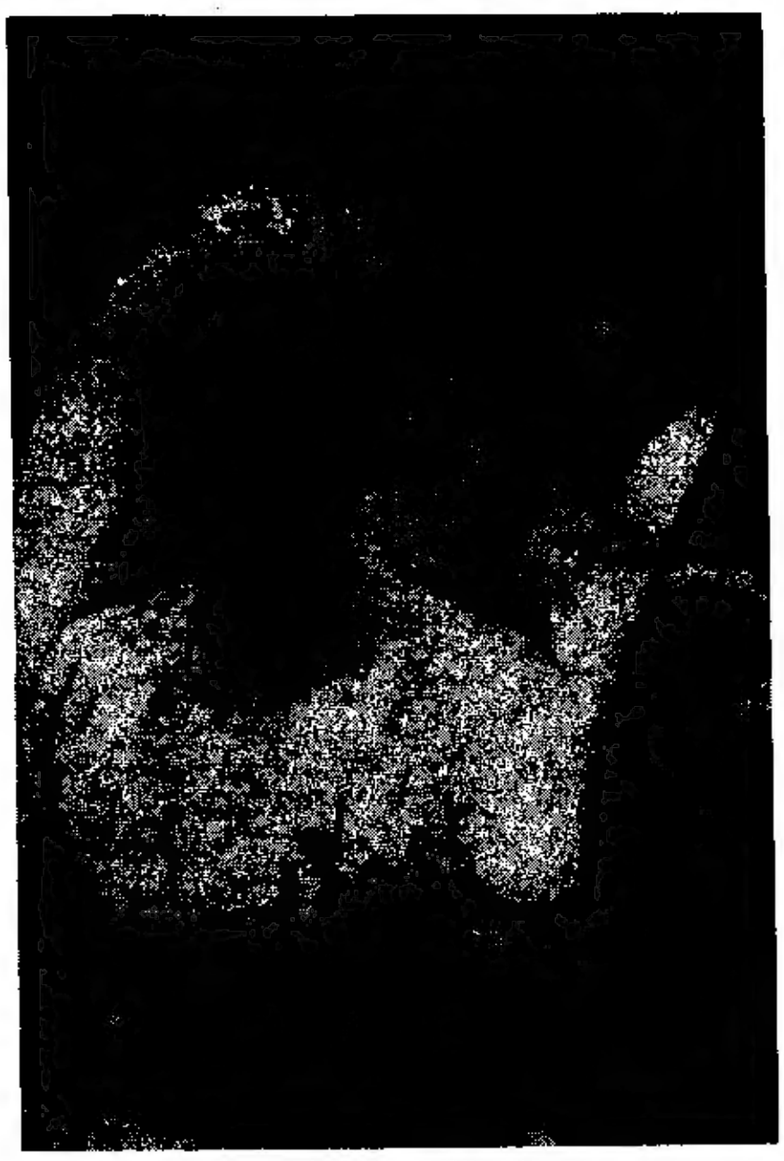

Mrs. Henry I. Goldstein, of Brooklyn, N.Y., left, is the former Miss Sonia Black, daughter of Mr. and Mrs. Morris Black, 7490 Stuart Avenue, Montreal. Mr. Goldstein is the son of Mrs. Clara Anhalt, of Brooklyn, N.Y., and the late Carol Goldstein.
— Astra

Mrs. Donald Bassin, 1122 Don Mills Road, Toronto, below, is the former Miss Francine Pinnick, daughter of Mr. and Mrs. Samuel Pinnick, 615 Lonsdale Road. Mr. Bassin, below left, is the son of Mr. and Mrs. Joseph Bassin, 138 Highland Crescent.

— A. Gilbert

Mark, aged seven years; and his sister, Elaine, four, below, are the children of Mr. and Mrs. I. Richler, 2435 Decelles Street, Montreal; grandchildren of Mrs. Esther Richler, 5375 Plamondon Avenue.

— Tante Liane Studios

WARNER*

is

form-shaping

without squeezing

In a moment of very happy inspiration, Fashion this year decreed: *"Back to Nature's Line!"* This Warner's bewitching ensemble closely follows the dictates of the new rule: a *Sta-Up-Top* girdle, with elastic sides, and a Warner's *A'Lure* stretchable bra, with elastic band, assure perfect comfort.

See the expert corsetiere

Geneviève Morel

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1 Hour Free Parking at Peel Windsor Garage

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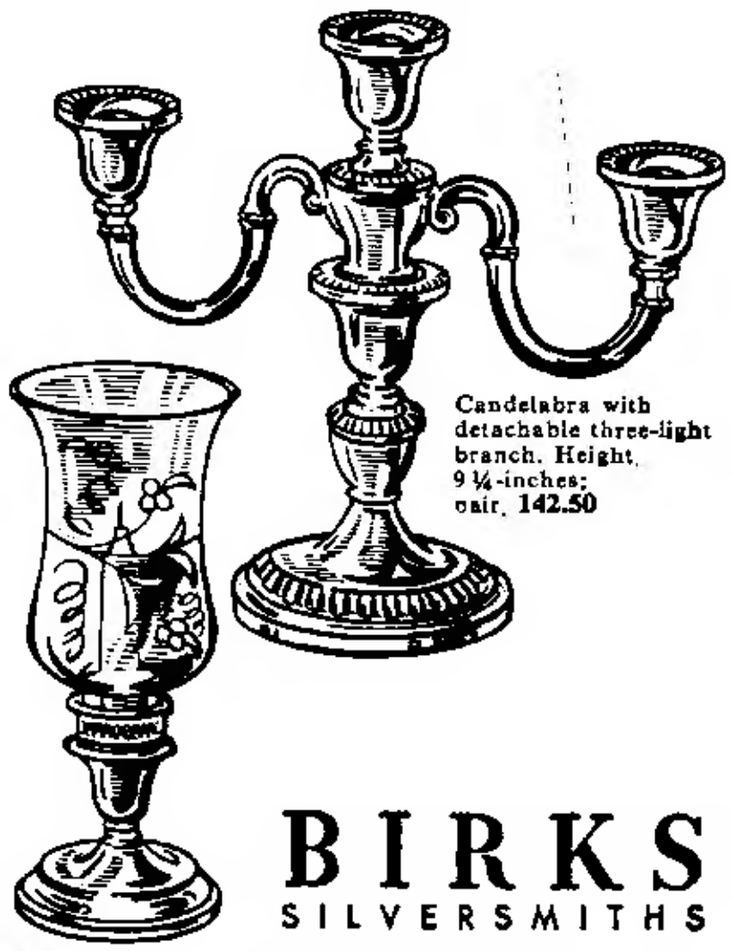
Candlelight dining with

BIRKS STERLING

Height, 3½-inches; pair, 28.50
Height, 3-inches; pair, 12.50
Height, 2⅛-inches; pair, 8.50
Height, 2⅛-inches; pair, 10.00
Height, 4-inches; pair, 27.50
Height, 3-inches; pair, 14.00

The magic of candlelight spells a relaxed, gracious hospitality at day's end. Let its enchanted glow transform every meal into an occasion—for family dinners as well as for guests.

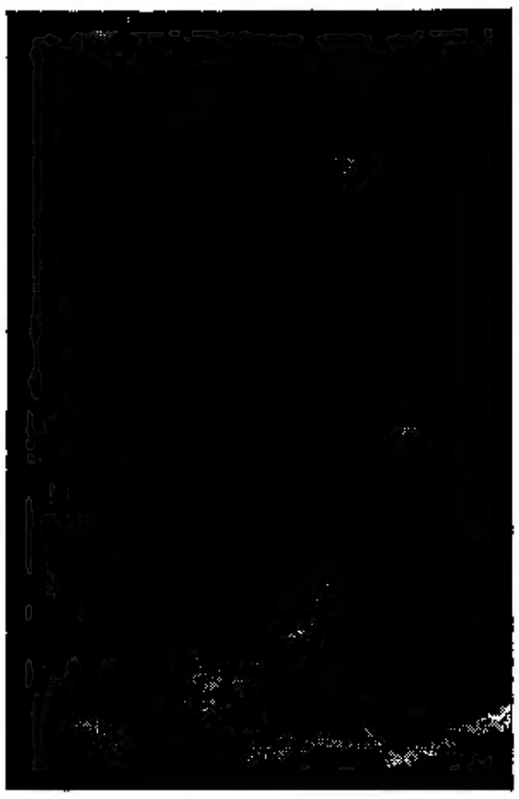


Candelabra with detachable three-light branch. Height, 9¼-inches; pair, **142.50**

BIRKS
SILVERSMITHS

Hurricane Candle Lamps. Height, 9½-inches; pair, **24.50**

The Canadian Jewish Review is *still* the only Jewish publication in Canada printed in any language reaching the Jewish community which is not sponsored by a group or an organization and which is able to claim membership in the Audit Bureau of Circulations.



Leonard Saul, aged thirteen years, above, left, and his sister, Marilyn Ann, nine and one-half, above, are the children of Mr. and Mrs. Louis B. Greisman, 5510 Campden Place, Montreal; grandchildren of Mr. and Mrs. Max Scheffer, 5326 Macdonald Avenue; and of the late Mr. and Mrs. Solomon Greisman, of Toronto, Ont.
— H. S. Adler

Mr. and Mrs. S. Berinbam, 5251 Victoria Avenue, Montreal, below, celebrated their sixtieth wedding anniversary. They have two sons and daughters-in-law: Dr. and Mrs. Maurice Berne, 368 Redfern Road; Mr. and Mrs. I. Berne, of Montreal; four sons-in-laws and daughters: Mr. and Mrs. W. Weitman (Fanny); Mrs. M. Wagner (Irene); Mrs. Alvin Ross (Ethel); all of New York; Mr. and Mrs. H. A. Gordon (Bea); 4763 Victoria Avenue; and five grandchildren.

Clifford Lee, aged three years, above, is the son of Mr. and Mrs. Jack Letovsky, 6626 Parkview Crest, Montreal; grandson of Mrs. Gertrude Grauer, 5510 Robinson Avenue, and the late Louis Grauer; and of Mrs. Goldie Letovsky, 4837 Carlton Avenue, and the late Charles Letovsky; great-grandson of Isaac Cracower, 1821 North Avenue.
— Tante Liane Studios

— P. I. C. Photo Illustration of Canada

Larry, aged six years; and Alan, three, left, are the sons of Mr. and Mrs. Frank Gontovnick, 4350 St. Xevin Avenue, Montreal; grandsons of Ben Gontovnick, 5423 St. Urbain Street, and the late Mrs. Annie Gontovnick; and of Irving Myers, 5154 St. Urbain Street.
— Victor Photos

Mrs. Isidore Socaransky, 5766 Eldridge Avenue, Montreal, and her son, Sherwin Mitchel, aged one year, left, who is the grandson of Mr. and Mrs. Joseph Zack, 4960 Kent Avenue; and of Mr. and Mrs. Joseph Socaransky, 4926 Carlton Avenue; great-grandson of Mrs. Solomon Bassin, 4960 Kent Avenue; of Mrs. Bertha Zack, 5033 Esplanade Avenue; and of Mr. and Mrs. Harry Aronoff, 3723 De Bullion Street.
— W. Gordon Mitchell

Blume, aged seven years; and David, five, above, are the children of Mr. and Mrs. Edward D. Winer, 107 Ava Road, Toronto; grandchildren of Mr. and Mrs. Isaac Goldman, 469 Dundas Street West; and of Mr. and Mrs. Charles Weiner, 109 Ava Road.
— Donald McKague

Debra Lynn, aged four years; and her sister, Cheryl Ann, one and one-half; right, are the daughters of Mr. and Mrs. Stanley Safe, 411 Willowdale Avenue, Montreal; granddaughters of Mr. and Mrs. B. Helfgott, of Windsor, Ont.
— Ballard and Jarrett

PASSOVER GREETINGS

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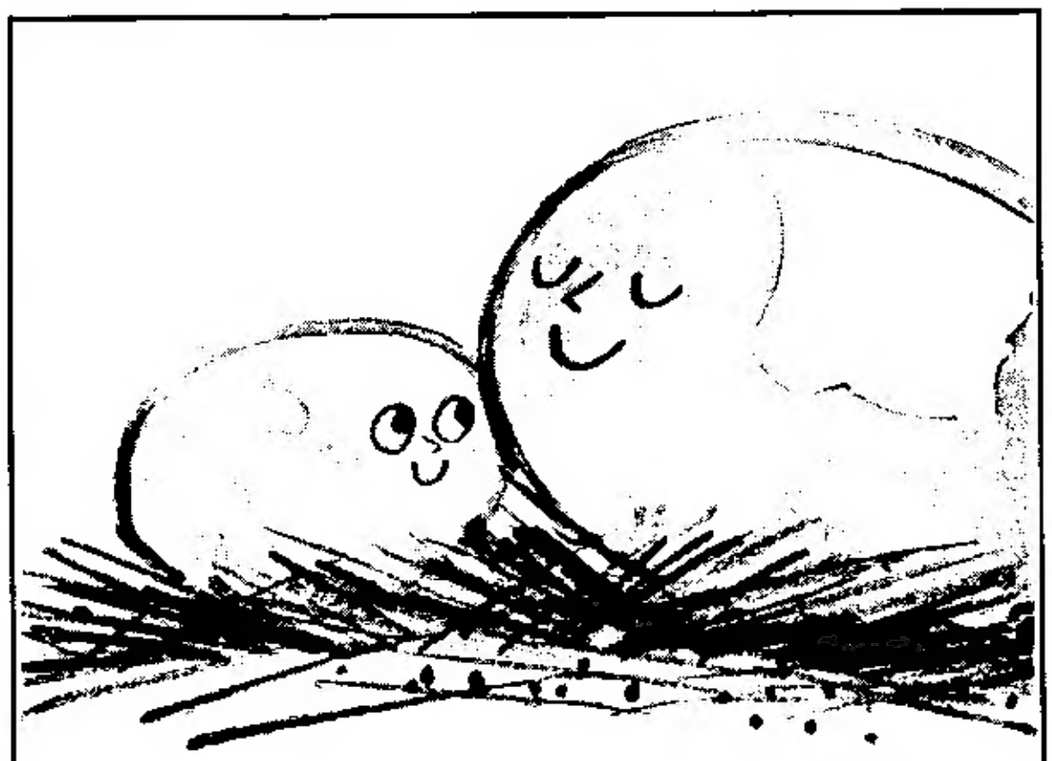

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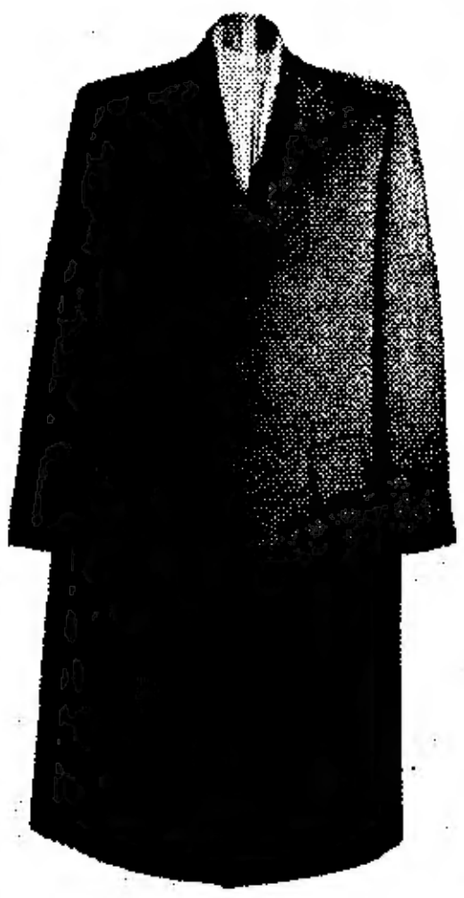

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Mark A. Levy, 1 Dewbourne Avenue, Toronto, above, is president of the United Jewish Welfare Fund of Toronto.

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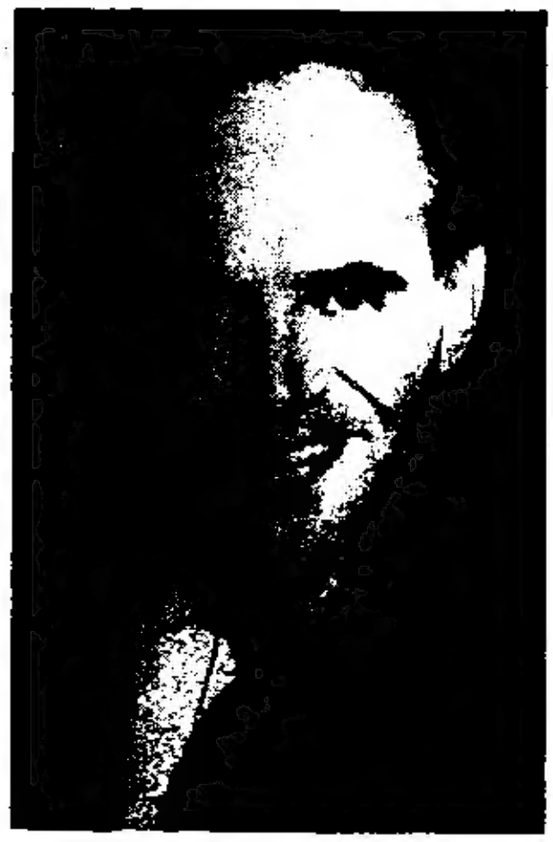
Jack D. Pearlstein, 650 Briar Hill Avenue, above, Toronto, is a vice-president of the United Jewish Welfare Fund of Toronto.

— John Palmer

Samuel J. Sabia, 1 Ava Road, Toronto, below, is chairman of the board of the United Jewish Welfare Fund of Toronto.

— Albert A. Milne

Dr. Arnold A. Epstein, 174 Old Forest Hill Road, Toronto, below, is a vice-president of the United Jewish Welfare Fund of Toronto.



— Graphic Artists

Nathan Perlmutter, 89 Old Forest Hill Road, Toronto, left, is honorary secretary of the United Jewish Welfare Fund of Toronto.

Leon Weinstein, 116 Old Forest Hill Road, Toronto, above, is a vice-president of the United Jewish Welfare Fund of Toronto.

Charles A. Sigel, 1 Benvenuto Place, Toronto, above, is treasurer of the United Jewish Welfare Fund of Toronto.

Alex Fisher, 1 Bridle Path, Toronto, above, is a vice-president of the United Jewish Welfare Fund of Toronto.

John D. Fienberg, 406 Vesta Drive, Toronto, above, is a vice-president of the United Jewish Welfare Fund of Toronto.

Dr. Reva Gerstein, 35 Glen Oak Drive, Toronto, left, is a vice-president of the United Jewish Welfare Fund of Toronto.

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Mrs. Joseph Tepperman, 215 Wilson Avenue, Toronto, right, is the former Miss Adrienne Rash, daughter of Mr. and Mrs. Norman Rash, 70 Cadillac Avenue. Mr. Tepperman, left, is the son of Mr. and Mrs. Gordon Tepperman, 21 Frontenac Avenue.

— Graphic Artists

Mrs. Leonard Goldberg, 316 Joicey Boulevard, Toronto, below, is the former Miss Marjory Stiby, daughter of Mr. and Mrs. Fred Stiby, 9 Marwill Street. Mr. Goldberg is the son of Mr. and Mrs. Harry Goldberg, 316 Joicey Boulevard.

Mrs. Gerald A. Polisuk, 6244 Mountain Sights Avenue, Montreal, left, is the former Miss Evelyn Esther Fox, daughter of Louis Fox, 6244 Mountain Sights Avenue, and the late Mrs. Ray Fox. Mr. Polisuk is the son of Mr. and Mrs. M. J. Polisuk, 6616 Fleet Road.

— Drummond Photos

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Mrs. Bernard Spector, 4820 Plamondon Avenue, Montreal, above, is the former Miss Ida Gordon, daughter of Mr. and Mrs. M. Gordon, 260 Simcoe Avenue. Dr. Spector is the son of Mr. and Mrs. H. Spector, 4326 Coolbrook Avenue.

— Drummond Photos

Mrs. Jerry Prenick, 2550 Bathurst Street, Toronto, above, is the former Miss Hyla Ganz, daughter of Mr. and Mrs. Michael Ganz, 22 Aldburn Road. Mr. Prenick is the son of Mr. and Mrs. Daniel Prenick, 69 Borden Street. — A. Gilbert

Mark Mitchell, aged seven years; and his brother, Alan Jeffrey, three; are the sons of Mr. and Mrs. Nathan Gampel, 1480 Lapine Street, Montreal; grandsons of Mr. and Mrs. Jack Steinman, 3672 Durocher Avenue; and of Mr. and Mrs. I. Gampel, 4420 A. de Bullion Street. — Tante Liane Studios

Graduates of the Jewish General Hospital's School of Nursing are: Front row, left to right, Miss Raylene Freedman, daughter of Mr. and Mrs. E. Freedman, of Eastview, Ont., who received the Michael Hirsch Honor Award for consistent personal and professional progress; Miss Judith Lazare, daughter of Mr. and Mrs. H. J. Lazare, 6525 Macdonald Avenue, who won the Annie E. B. Goldbloom Award of the Women's Auxiliary for highest marks in examinations; Miss Judith Kershman, daughter of Mrs. J. Kershman, 743 Wilder Avenue, and the late Dr. John Kershman; Miss Dee Dee Jo Mandlovitz, niece of L. Mandlovitz, of New Braunfels, Texas; Miss Eleanor Feldman, daughter of Mr. and Mrs. H. Feldman, of Woodstock, N.B. Back row, left to right: Miss Roslyn Klaiman, daughter of Mr. and Mrs. M. S. Klaiman, 5400 Randall Avenue, winner of the Mrs. Allan Bronfman Prize for general proficiency; Miss Paula Abracen, daughter of Mr. and Mrs. S. Abracen, 6562 De Vimy Avenue; Miss Roslyn Woolfson, daughter of Mr. and Mrs. J. M. Woolfson, of Ottawa, Ont.; Miss Maica Lieff, daughter of Mr. and Mrs. Louis I. Lieff, of Ottawa, Ont.; Miss Lorraine Taran, daughter of Mr. and Mrs. M. Taran, 4320 Plamondon Avenue; and Mrs. Eleanor Green, formerly of Vancouver, B.C., daughter of Mr. and Mrs. H. Friedman, winner of the Associate Nurses' Prize for bedside nursing.

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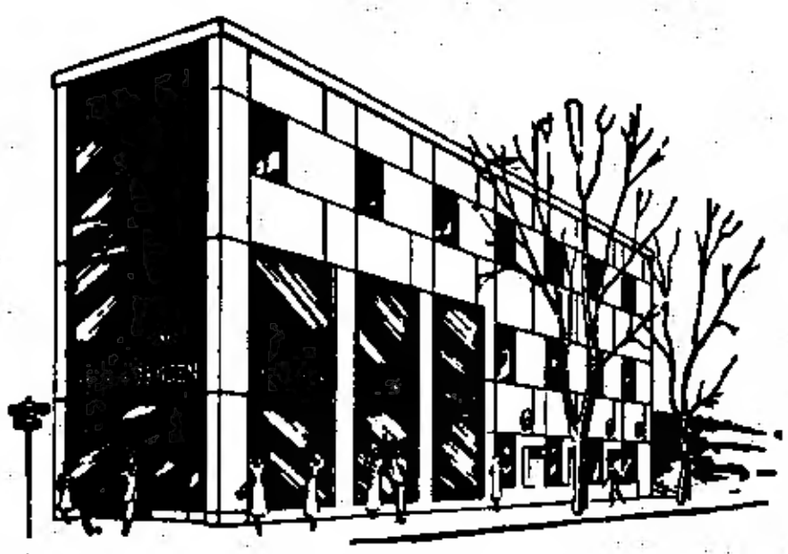

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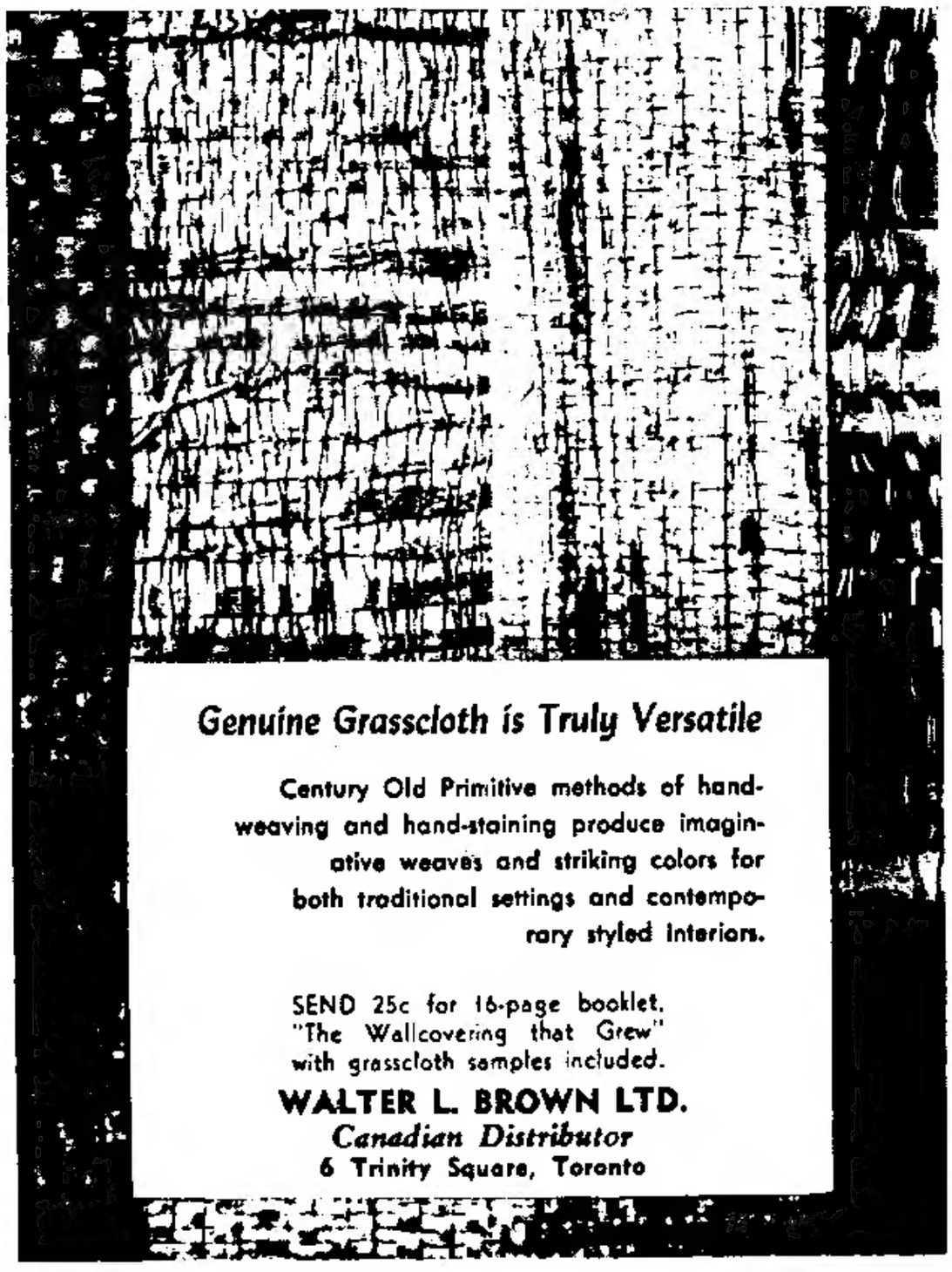
Mrs. Gerald Kirsh, 10 Wilmington Avenue, Toronto, left, is the former Miss Paula Zener, daughter of Mr. and Mrs. Harry Zener, 138 Chiltern Hill Road. Mr. Kirsh is the son of Mrs. Jean Hill, 88 Bernard Avenue.

— A. Gilbert

Mrs. Leon Safir, 125 Shelbourne Street, Toronto, right, is the former Miss Zelda Myers, daughter of Mr. and Mrs. Isadore Myers, 42 Palm Drive. Mr. Safir is the son of Mr. and Mrs. Max Safir, 237 Lonsmount Drive.

— A. Gilbert



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— A. Gilbert

Mrs. Maurice Wesfield, 1862 Bathurst Street, Toronto, above, is the former Miss Lori Baker, daughter of Mr. and Mrs. Morris Baker, 1862 Bathurst Street. Mr. Wesfield is the son of Mr. and Mrs. Joseph Wesfield, 12 Relmar Road.

— A. Gilbert

Mrs. David Starkman, 6 Elway Court, Toronto, above, was Miss Elaine Troister, daughter of Mr. and Mrs. Samuel G. Troister, 5 Bonnacord Drive, Toronto. Mr. Starkman is the son of Mr. and Mrs. Maxwell Starkman, 8 Ridgewood Road.

— Eaton's Portrait Studio

Elliott and Rosanne, aged three years, above, are the twin children of Dr. and Mrs. Robert H. Cohen, 355 Dufferin Road, Montreal; grandchildren of Mr. and Mrs. I. Cohen, 5159 Coolbrook Avenue, and of Mr. and Mrs. H. Deckelbaum, 219 Maplewood Avenue.

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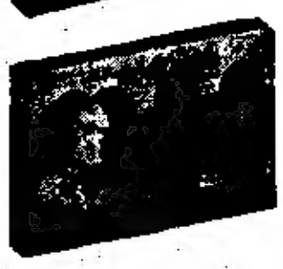

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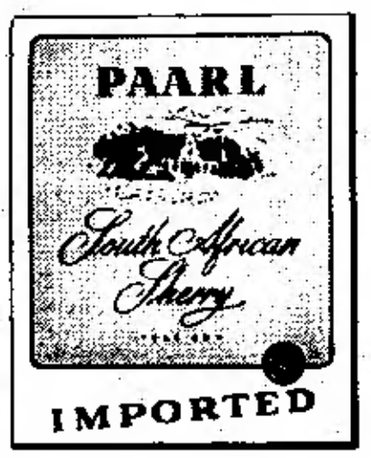

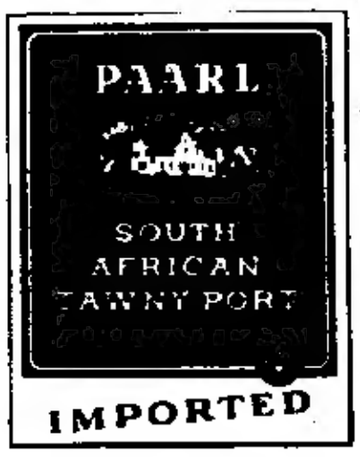

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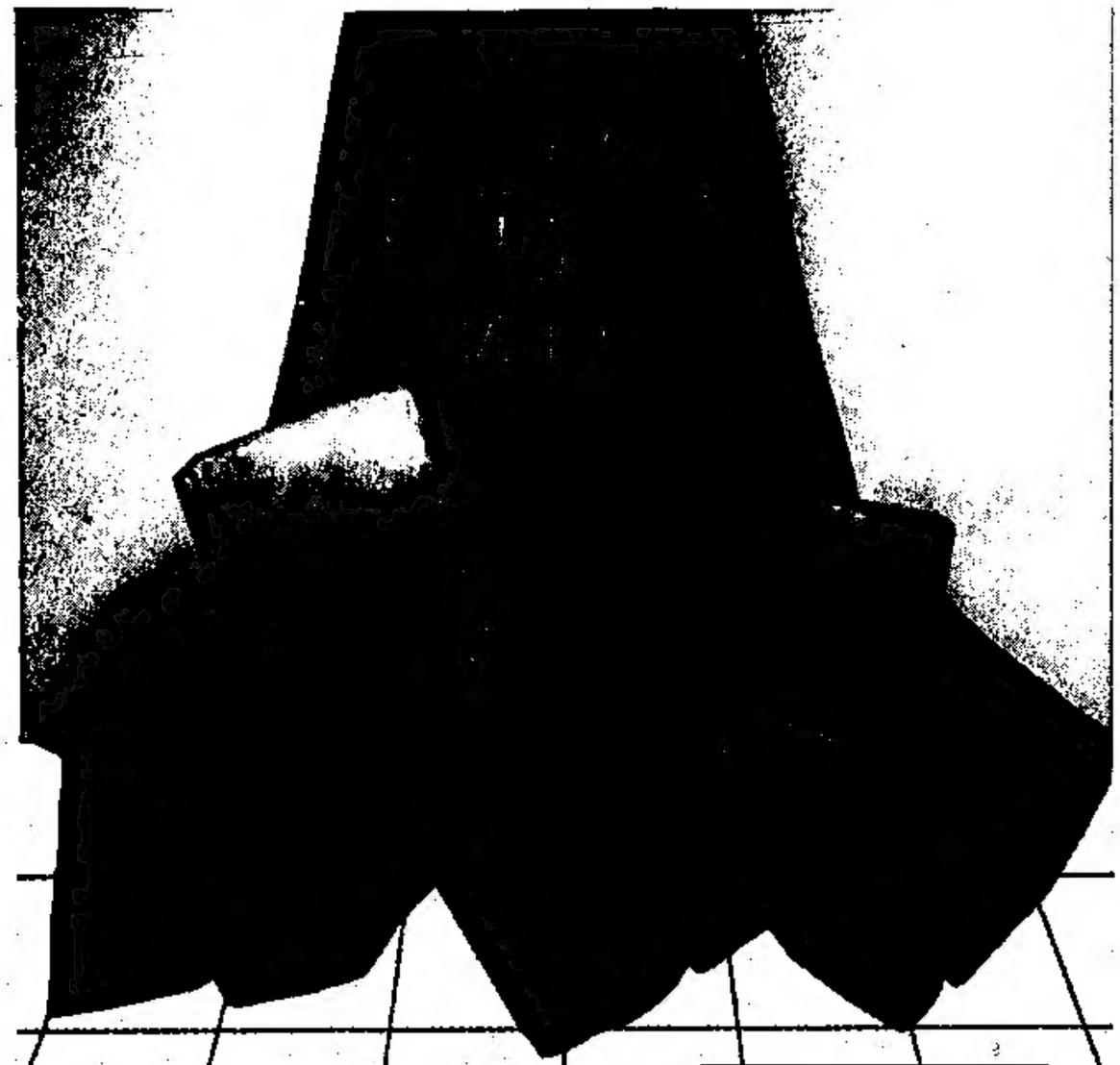

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— William Dunn

Mrs. Irvin Joseph Light, of Montreal, right, is the former Miss Lynn Shlader, daughter of Mr. and Mrs. Samuel Shlader, of Ottawa, Ont. Dr. Light is the son of Mr. and Mrs. Louis Light, 218 Maplewood Avenue.

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— A. Gilbert

Mrs. Joseph Rosenberg, 4100 Bouchette Avenue, Montreal, left, is the former Miss Eleanor Blatt, daughter of Mr. and Mrs. I. Blatt, of Toronto, Ont. Mr. Rosenberg is the son of Mr. and Mrs. I. Rosenberg, 3385 Barclay Avenue.

— H. M. Walters

Mrs. Jack Zigler, 40 Frontenac Avenue, Toronto, left, is the former Miss Barbara Teplitzky, daughter of Mr. and Mrs. Jack Teplitzky, 40 Frontenac Avenue. Mr. Zigler is the son of Mr. and Mrs. Louis Zigler, 86 Fairleigh Crescent.

— A. Gilbert

Mrs. Louis Teperman, 1035 Davenport Road, Toronto, above, is the former Miss Lenora Lewis, daughter of Mr. and Mrs. Samuel Lewis, of Hamilton, Ont. Mr. Teperman is the son of Mr. and Mrs. Hyman Teperman, 1035 Davenport Road.

— A. Gilbert

Mrs. Zvi Forem, of Haifa, Israel, left, is the former Miss Harriet Frances Goldberg, daughter of Mr. and Mrs. Abe Goldberg, 54 Beaty Lane, Toronto. Mr. Forem is the son of the late Mr. and Mrs. David Forem.

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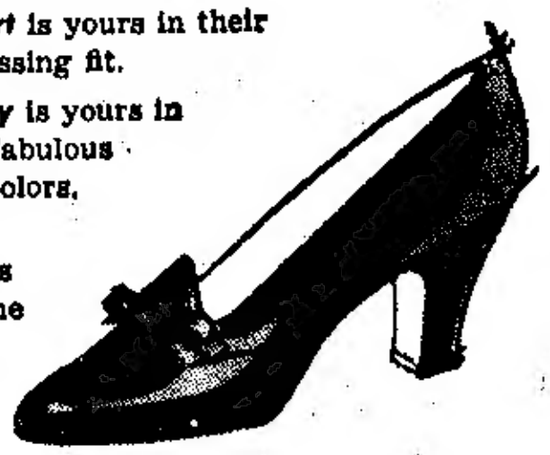

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Mrs. Jack B. Abramovitch, 4470 Dpguis Avenue, Montreal, left, is the former Miss Joyce Chandler, daughter of Mr. and Mrs. Michael Chandler, 4851 Plamondon Avenue. Mr. Abramovitch is the son of Mr. and Mrs. Abe Abramovitch, 642 Westluke Avenue.

—Mendy Berkson

Mrs. Alex Iduas, left, is the former Miss Annette Satok, daughter of Mr. and Mrs. A. Satok, 40 Fairleigh Crescent, Toronto. Mr. Iduas is the son of the late Mr. and Mrs. Samuel Iduas.

— A. Gilbert

Mrs. Leo Rosenberg, 1309 Wilson Avenue West, Toronto, above, is the former Miss Marilyn Morinis, daughter of Mr. and Mrs. David Morinis, 93 Lynnhaven Road. Mr. Rosenberg is the son of Mr. and Mrs. Max Rosenberg, 85 Hove Street.

— A. Gilbert

Mrs. Jerry Streisfield, 409 Wilson Avenue, Toronto, left, is the former Miss Lillian Brown, daughter of Mr. and Mrs. Michael Brown, 14 Ingleheart Avenue, Oakville, Ont. Mr. Streisfield is the son of Mrs. Sadie Weis, of Brooklyn, N.Y.

— A. Gilbert

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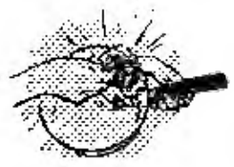

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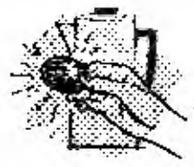

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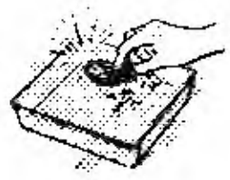

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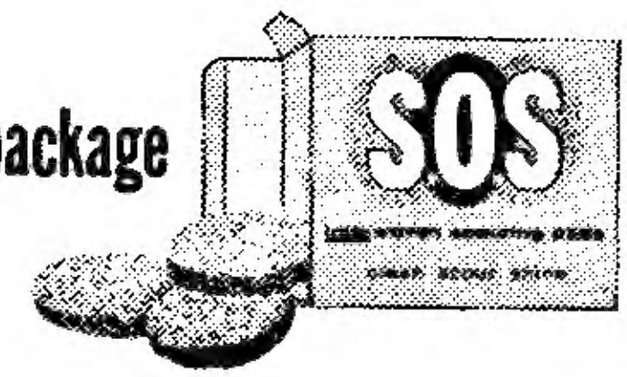

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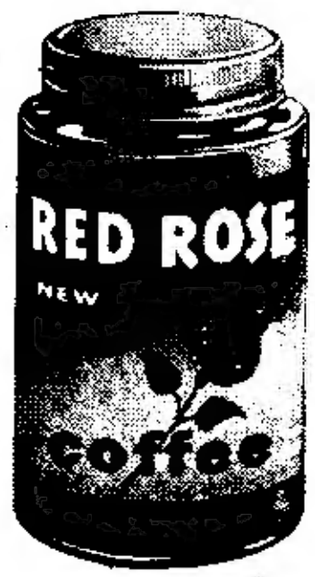

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good tea . . . good coffee

Michael Avram, aged thirteen years, below, is the son of Mr. and Mrs. Murray Thomas, 141 Dewbourne Avenue, Toronto; brother of Margaret Edica, aged seven years; grandson of Louis Fine, 141 Dewbourne Avenue, Toronto.

— Graphic Artists

— A. Gilbert

— William Dunn

ing Allen, aged thirteen years, above, is son of Mr. and Mrs. Morris Waisdorf, Allingham Gardens; brother of Goldie, d sixteen years; and Marilyn, four; grandon of Mrs. Sarah Dosenhouse, 34 Sullivan Street.

— Edward Green Studio

Allan David, aged thirteen years, left, is the son of Mr. and Mrs. W. Fink, 31 Shelborne Avenue, Toronto; brother of Elaine, aged twelve years; Larry, ten; Judy, four; and Irving, three; grandson of Mr. and Mrs. M. Sand, 4141 Bathurst Street; and of Mrs. Lillian Fink, 250 Hillhurst Boulevard.

Kenneth, left, who celebrated his bar-mitzvah; and Jo-Ann, below, who celebrated her bat-mitzvah, are the children of Mr. and Mrs. P. ...one, 51 Old Park Road, Toronto; brother ...d sister of Mrs. Bernard Roffman and Marvin ...ne; grandchildren of Mrs. Ethel Wiseman, 51 Old Park Road; and of Mrs. Rose Loeb, of Ottawa, Ont.

Michael Lawrence, aged ten and one-half years, above, left; Debra Ann, two and one-half, above; and Karen May, aged fifteen months, left, are the children of Mr. and Mrs. David Robbins, 22 Prince Charles Drive, Toronto; grandchildren of Mr. and Mrs. Max Rabinowitz, 2 Manor Haven Road; and of Mr. and Mrs. Joseph Weinper, 99 Latimer Avenue.

— Edward Green

Bonnie Roxane, aged three years, above, is the daughter of Mr. and Mrs. Julius Kolomeir, 5573 King George Avenue, Montreal; granddaughter of Mr. and Mrs. Samuel Schaefer, 6232 Lagare Avenue; and of Mr. and Mrs. Charles Kolomeir, 3052 Brighton Avenue.

— Baby Charm

Stephen Ronald, aged five years, above, is the son of Mr. and Mrs. Louis Luxenberg, 5331 Queen Mary Road, Montreal; grandson of Mrs. Ray Cohen, 5331 Queen Mary Road, and the late Saul Cohen; and of Samuel Luxenberg, 3960 Barclay Avenue, and the late Mrs. Esther Luxenberg.

— Hy Welt

Pauline, aged six years, right, is the daughter of Mr. and Mrs. Cecil Fischoff, 86 Playfair Avenue, Toronto.

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Marvin H. Grossman, right, son of Mr. and Mrs. Samuel Grossman, 4065 Bathurst Street, Toronto, graduated from the University of Toronto in the Faculty of Arts. He played University College football and was coach; was volleyball convener and referee; played basketball; and belonged to Beta Sigma Rho Fraternity. He is studying at Ontario College of Education.

Harvey Siegel, far right, son of Mrs. Debbie Siegel, 46 Brunswick Avenue, Toronto, and of the late Morris Siegel, graduated from the University of Toronto, in engineering. His wife is the former Miss Malka Abella, daughter of Max Abella, 578 Dundas Street West, and the late Mrs. Mary Abella.

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Mortimer Dolman, above, son of Mr. and Mrs. A. Harry Dolman, 5116 Jeanne Mance Street, Montreal, graduated from McGill University in the Faculty of Arts and Science, with a Bachelor of Science degree. He belonged to the Pre-Medical Society; and the Psychology Club; and is studying at Queen's University, in Kingston, Ont., in the Faculty of Medicine.

— Coronet Studio

Dr. Marcel Paul Tenenbaum, above, the son of Mr. and Mrs. James Tenenbaum, 5500 Victoria Avenue, Montreal, graduated from the Faculty of Dentistry at McGill University. He was a member of Alpha Omega Fraternity. He interned at the Montreal General Hospital.

Benson Brown, below, son of Mr. and Mrs. Israel Brown, 4935 Isabella Avenue, Montreal, completed his four year Bachelor of Science course in three years; graduated from Massachusetts Institute of Technology; and is working towards a Doctor of Philosophy degree, at the University of California, at Berkeley.

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Dr. Henry Wolstat, above, son of Mr. and Mrs. Abraham Wolstat, 46 Baycrest Avenue, Toronto, graduated from the University of Toronto, Faculty of Medicine. He took part in "Daffydil"; played basketball, volleyball, and soccer; and was on the staff of "The Probe". He is interning at the New Mount Sinai Hospital.

Paul L. Gurofsky, above, son of Mr. and Mrs. Harry Gurofsky, 5 Ava Crescent, Toronto, graduated from the University of Toronto, with a Bachelor of Arts degree. He took part in swimming; was in Le Cercle Français; did creative writing for the Jargon magazine. He is doing post-graduate work in psychology, at the University of Toronto.

Dr. Marvin Skolnick, above, son of Mr. and Mrs. Aaron Skolnick, 116 Brunswick Avenue, Toronto, graduated from the University of Toronto, Faculty of Medicine.

Bernard R. Colfats, below, son of Mr. and Mrs. David Colfats, 666 Bedford Park Avenue, Toronto, graduated from the University of Toronto, Faculty of Pharmacy. He took part in volleyball, basketball, and water polo; and was a member of Rh[illegible] Fraternity.

Allan Weisbrod, above, son of Mr. and Mrs. Max Weisbrod, 3635 Bathurst Street, Toronto, graduated from the University of Toronto, Faculty of Pharmacy. Mrs. Weisbrod is the former Miss Ruth Zernitsky, daughter of Mr. and Mrs. H. Zernitsky, 33 Fraserwood Avenue.

Dr. Abraham William Lieberman, below, son of Mr. and Mrs. Morris Lieberman, 221 Northcliffe Boulevard, Toronto, graduated from the Faculty of Dentistry in 1958; then did graduate work and received a Bachelor of Arts degree at the Univ[illegible]

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Mrs. Joseph Guy Bruckensteine, of Clifton, N.J., below, is the former Miss Sandra Ariene Jacobs, daughter of Mr. and Mrs. William Jacobs, 125 Almore Avenue. Mr. Bruckenstein, left, is the son of Mr. and Mrs. I. Bruckenstein, of New York.

Mrs. Stanley Cohen, 61 Neptune Drive, Toronto, left, is the former Miss Andrea Geller, daughter of Mr. and Mrs. Louis Geller, 16 Fairleigh Crescent. Mr. Cohen is the son of Mrs. Tillie Cohen and the late Max Cohen, 429 Glengrove Avenue West.

— A. Gilbert

Mrs. Bernard C. Bloom, 1250 Lombard Crescent, Montreal, below, was the former Miss Joan Elaine Rolkin, daughter of Mr. and Mrs. A. Rolkin, 5350 Prince of Wales Avenue. Mr. Bloom is the son of Mrs. Sarah Bloom, 510 Outremont Avenue, and the late Wool[illegible]

— Drummond Photos

— O'Neil's Studio

Elayne Ester Rockman, left, daughter of Mr. and Mrs. Samuel B. Rockman, 4685 Bourbette Avenue, Montreal, graduated from Northmount High School, and is a student at Sir George Williams College, in Montreal.

— A. Gilbert

— A. Gilbert

Mrs. Arnold Friedman, 50 Oxton Avenue, Toronto, left, is the former Miss Lillian Buckman, daughter of Mr. and Mrs. Irving Buckman, 567 Old Orchard Grove.

Mrs. Sydney Feld, 3908 Bathurst Street, Toronto, far left, is the former Miss Barbara Rife, daughter of Mr. and Mrs. Samuel Rife, 29 Meadowbrook Avenue. Mr. Feld is the son of Mrs. R. Wechsler, 310 Henry Street.

— A. Gilbert

Mrs. Henry Abrahams, of Los Angeles, Calif., left, is the former Miss Phyllis Merle Citron, daughter of Mr. and Mrs. Alex Citron, 224 Ave. Road. Mr. Abrahams is the son of Mr. and Mrs. S. J. Abrahams, of Long Beach, N.J.

Mrs. Allen Burke, 41 Kenarick Crescent, Toronto, below left, is the former Miss Joan Sidlofsky, daughter of Mr. and Mrs. Nathan Sidlofsky, 41 Kenarick Crescent. Mr. Burke is the son of Mr. and Mrs. Ben Burke, 585 Lawrence Avenue.

— Graphic Artists

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C. J. Newman, left, son of Mr. and Mrs. Leon Newman, 6117 Mountain Sights Avenue, Montreal; graduated this spring from Sir George Williams College, with a major in English Literature; and the Board of Governors' Medal for Creative Expression. Mr. Newman was awarded a Woodrow Wilson Fellowship for graduate studies, and is studying for a master's degree at the University of Toronto. He has had several radio and television plays produced by the C.B.C.

Sidney Cooperstein, above, son of Mr. and Mrs. Hyman Cooperstein, 4319 Esplanade Avenue, Montreal, graduated with a two-year scholarship from McGill University in the Faculty of Arts. He belonged to the Hillel Foundation, the Pre-medical Society; and the debating team.

Nathan Wolfe, above, son of Mr. and Mrs. Joseph Wolfe, 4872 Jean Brillant Avenue, Montreal, completed Herzliah High School; and graduated in mechanical engineering from McGill University. He was a member of Sigma Alpha Mu Fraternity; and a reserve officer in the Royal Canadian Air Force, McGill Squadron.

Henry Goldbach, above, son of Mr. and Mrs. Jack Goldbach, 26 Newgate Road, Toronto, graduated from the University of Toronto with a Commerce and Finance degree.

Melvin I. Zackheim, left, son of Mr. and Mrs. Samuel Zackheim, 98 Ava Road, Toronto, graduated from the University of Toronto in the Faculty of Arts. He played squash; and is now at Osgoode Hall, studying law.

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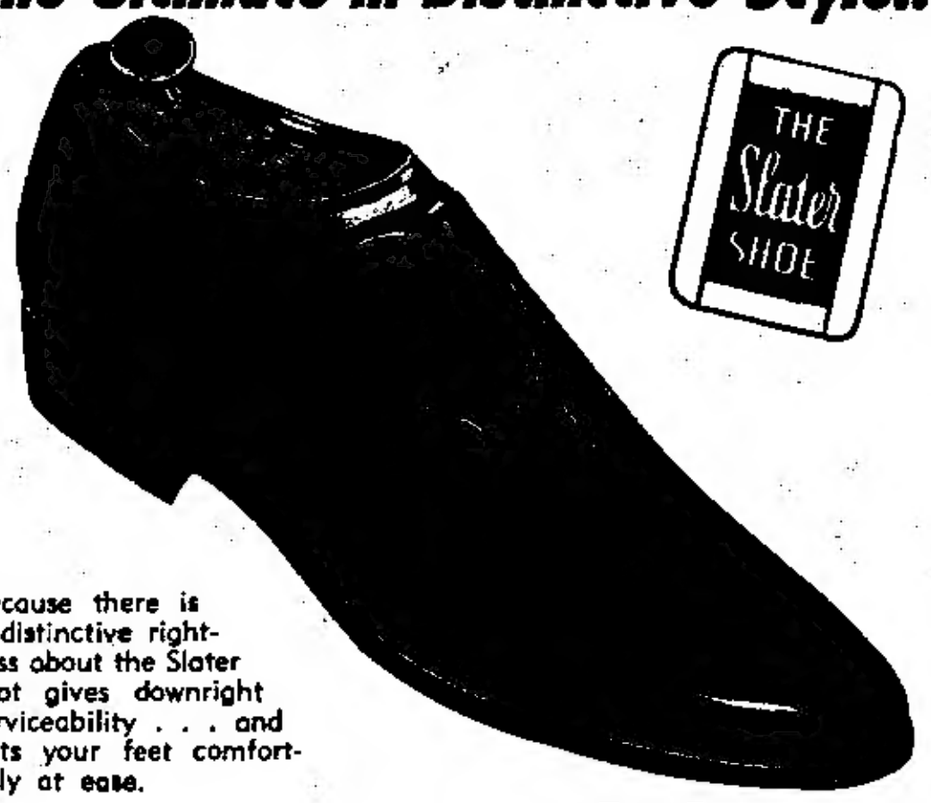

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John Evan, aged thirteen years; and his sister, Rhona Carole, ten, above; are the children of Mr. and Mrs. Hyman Vinokur, 4947 Kent Avenue, Montreal; grandchildren of Mrs. Goldie Segal, 4820 St. Catherine Road. — Van Dyck

David, aged thirteen years, above, is the son of Mr. and Mrs. Nathan Kozloff, 387 Alexis Nihon Boulevard, Montreal. — Tante Liane Studios

Irving, aged thirteen years, above, is the son of Mr. and Mrs. J. Fishman, 784 Bloomfield Avenue, Montreal; brother of Issie, eight.

Mark, aged thirteen years, above, is the son of Mr. and Mrs. Saul Tobenstein, 790 Bevaar Avenue, Montreal; brother of Mrs. James Greenfield (nee Martha Tobenstein), of Newton Centre, Mass.; and of Misses Thelma and Freda Tobenstein; grandson of Jack Caiserman, 790 Bevaar Avenue, and the late Mrs. Sophie Caiserman; and of Samuel Tobenstein, 118 Bagg Avenue, and the late Mrs. Rebecca Tobenstein. — Perl's Studio

Morris Louis, aged thirteen years, above, is the son of Mr. and Mrs. Samuel Fogelbaum, 5230 Grenier Avenue, Montreal; brother of Miss Estelle Fogelbaum; grandson of Harry Taub, 5220 Grenier Avenue, and the late Mrs. Minnie Taub; and of the late Mr. and Mrs. H. Fogelbaum, of Montreal. — Van Dyck

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Allan Joseph, aged ten years; Cheryl Linda, six and one-half; and Ronald Michael, one and one-half, left, are the children of Mr. and Mrs. Joel Morris, 3855 Plamondon Avenue, Montreal; grandchildren of Mrs. Pearl Stern, 3835 Plamondon Avenue, and the late Avner Stern; and of Mr. and Mrs. A. A. Morris, 4255 Dupuis Avenue.

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Howard, aged six years, left; and his sister, Susan, three, above, are the children of Mr. and Mrs. Saul Ram, 5433 Jeanne Mance Street, Montreal; grandchildren of Mr. and Mrs. Harry Becker, 6575 Victoria Avenue; and of Mrs. Gertie Stutman, 5431 Jeanne Mance Street, and the late Isaac Ram.

— Tante Liane Studios

Roberta Anne, aged ten and one-half years, left; Terry Allan, five and one-half, right; and Martin Bernard, four, lower right, are the children of Mr. and Mrs. Irving A. Mauer, 595 Abbott Street, St. Laurent; grandchildren of Mrs. Fanny Schwartz, 595 Abbott Street, and the late M. B. Schwartz; and of Mr. and Mrs. Elie Mauer, 4527 Kensington Avenue.

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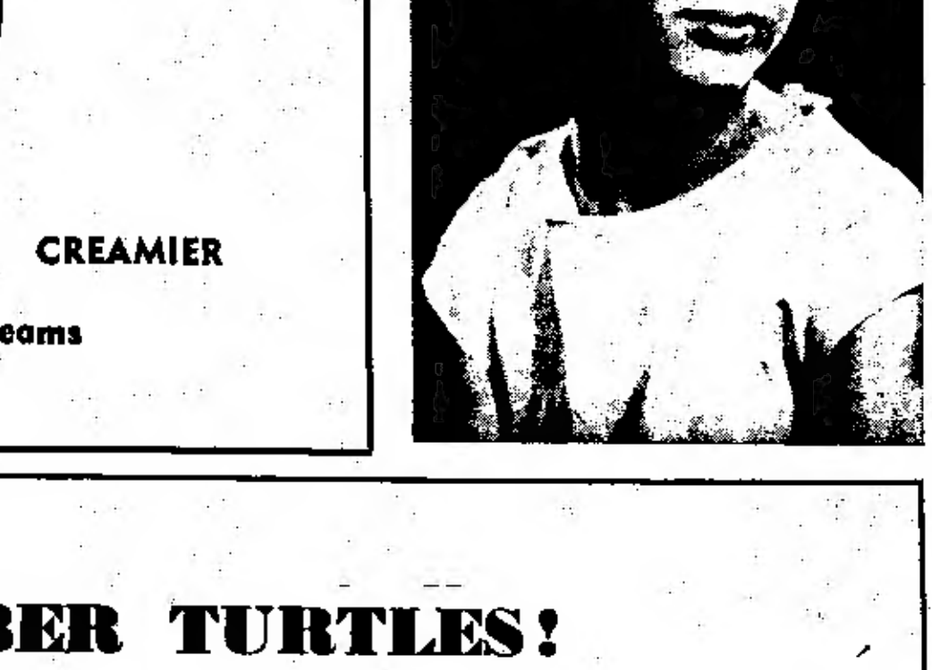

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— Drummond Photos

— I. Stoppel

Sheldon Barry, aged thirteen years, below, is the son of Mr. and Mrs. Benjamin Ehrenworth, 3 Austin Crescent, Toronto; brother of Yona, aged sixteen; grandson of Mr. and Mrs. A. Greenberg, 98 Major Street; and of Mr. and Mrs. D. Ehrenwerth, 91 Hilton Avenue.

— Graphic Artists

Jay, aged thirteen, below, is the son of Mr. and Mrs. Jerry Sidenberg, 57 Fairleigh Crescent, Toronto; brother of Myron, aged twenty-two years; grandson of Mrs. Clara Anderson, 71 Elwood Boulevard, and the late Rabbi Jacob Anderson; and of the late Mr. and Mrs. Meyer Sidenberg.

— Graphic Artists

Leon, aged thirteen years, left, is the son of Mr. and Mrs. Pinkus Herman, 107 Viewmount Avenue, Toronto; grandson of the late Mr. and Mrs. Lazer Gelkopf; and of the late Mr. and Mrs. Wolfe Herman; all of Czenstochov, Poland.

Denis Harold, aged thirteen years, above, is the son of Mr. and Mrs. Louis Silverberg, 6 Prince Charles Drive, Toronto; grandson of Mr. and Mrs. Jack Barnett, 240 Oriole Parkway; and of Mr. and Mrs. Ab Silverberg, 680 Roselawn Avenue. — Morrison Studio

Baruch Zalman, aged thirteen years, above, is the son of Mr. and Mrs. Sidney Zone, 30 Acton Avenue, Toronto; grandson of the late Mr. and Mrs. Avrom Ephraim Silverstein; and of Mrs. Bella Zone, 30 Acton Avenue, and the late Isadore Zone. — A. Gilbert

Edmond, aged thirteen years, above, is the son of Mr. and Mrs. Larry Zeldin, 115 Brookview Drive, Toronto; brother of Miss Beverly Zeldin; grandson of Mr. and Mrs. David Zeldin, 78 Belgravia Avenue.

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Pictured above are left, David Adams, star of the National Ballet of Canada, and his wife, Lois Smith, the prima ballerina of the National Ballet, at the opening night of the National Ballet, in Toronto, with Edwin A. Goodman, Q.C., 365 Cortleigh Boulevard, Toronto, national president of the National Ballet Guild of Canada, and Mrs. Goodman.

— The Toronto Telegram

Mrs. Harvey Gold, below, is the former Miss Syri Goldhar, daughter of Mr. and Mrs. Harry Goldhar, 86 Cambourne Avenue, Toronto. Mr. Gold is the son of Mrs. Dora Gold, 62 M[illegible] Avenue.

— A. Gilbert

Mrs. Sidney Ruby, below, of Detroit, Mich., is the former Miss Sandra Ginsberg, daughter of Mr. and Mrs. Albert Ginsberg, 26 Ridelle Avenue, Toronto. Mr. Ruby is the son of Dr. and Mrs. John Ruby, of Detroit, Michigan.

— A. Gilbert

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Mrs. Fred Shan, 65 Broadway Avenue, Toronto, left, is the former Miss Gloria Silverberg, daughter of Mr. and Mrs. Max Silverberg, 42 Hill Top Road. Mr. Shan is the son of Mr. and Mrs. Samuel Shan, of New York.

— Graphic Artists

Mrs. Philip Macklan, 4740 Plamondon Avenue, Montreal, left, is the former Miss Sandra Minkoff, daughter of Mr. and Mrs. Michael Minkoff, 6505 Macdonald Avenue. Mr. Macklan is the son of Mr. and Mrs. Charles Macklan, 1056 Fourteenth Street, L'Abord a Plouffe.

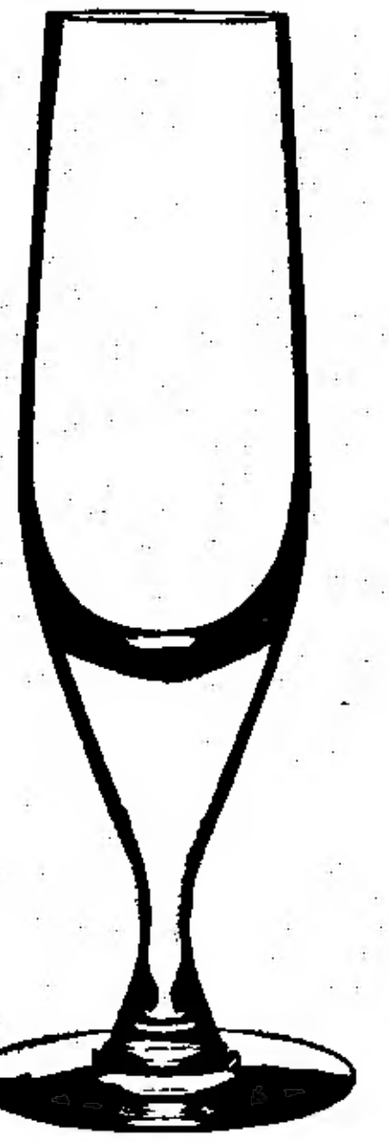
— Perl's Studio

Mrs. Charles Campbell, 3000 Goyar Avenue, Montreal, right, is the former Miss Esther Shulkin, daughter of Mrs. Rachel Shulkin, 4566 Royal Avenue, and the late Abraham Shulkin. Mr. Campbell is the son of Mr. and Mrs. Maurice C. Campbell, 3000 Goyar Avenue.

— Drummond Photos

Mrs. Marvin A. Goldberg, 576 Davenport, Road, Toronto, left, is the former Miss Helen Westfield, daughter of Mr. and Mrs. Joseph Westfield, 12 Kelmar Road. Mr. Goldberg is the son of Mr. and Mrs. Leslie Goldberg, 576 Davenport Road.

— Graphic Artists



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The Canadian Jewish Review is **still** the only Jewish publication in Canada printed in any language reaching the Jewish community which is not sponsored by a group or an organization and which is able to claim membership in the Audit Bureau of Circulations.

New Brunswick Section

Eli Boyaner, was born in Saint John, N.B., and always resided there. He served as president of New Brunswick Optometrical Society, and the Maritime Optometrical Society of the Canadian Association of Optometrists. He was awarded an honorary Doctor of Optometry Degree at the College of Optometry of Ontario in 1958, the first such degree to be awarded in Canada. He was president of Sharrei Zedek Congregation for eight years; is active in Boy Scout leadership since 1924; is Provincial Commissioner for New Brunswick since 1945; is a member of the executive committee of Canadian General Council Boy Scouts Association; and chairman of the National Training Committee. He was camp chief of the first Canadian Scout Jamboree in 1949; Deputy Camp Chief of the Eighth World Jamboree at Niagara-on-Lake in 1955; leader of Canadian Contingent of American National Jamboree in 1957; leader of Canadian Contingent of 1500 Scouts to ninth World Jamboree at Sutton Coldfield, in England, in 1957; is a member of the International Committee of twelve, of World Scouting; was awarded Boy Scouts Association Long Service Medal, the Silver Acorn, and the Silver Wolf. He was president of Saint John Branch of Red Cross; president of the New Brunswick Division of the Red Cross Society; and chairman of Water Safety Services Committee of Red Cross; holds the honorary membership Award of Canadian Red Cross; and Thanks Certificate of St. John Ambulance Association. He is past president of the Rotary Club of Saint John; and was chairman of the Youth Service Committee of Rotary; and vice-president of Saint John Boys' and Girls' Club Incorporated. He holds the Man and Boy Award and the Silver Keystone Award of the Boys' Clubs of Canada; is a member of the executive of the Boys' Clubs Association of Canada; of the Saint John Housing Authority; member of the board of the Boys' Industrial Home; and a member of the board of directors of St. Joseph's Hospital. Mr. and Mrs. Eli Boyaner have a son and daughter-in-law, Dr. and Mrs. Don Boyaner (nee Evelyn Nalmer), 460 Bertrand Street, Montreal; a son-in-law and daughter, Mr. and Mrs. Herbert Lipsett (nee Shirley Renee Boyaner), Golf Club Road, Saint John; and five grandchildren: Frank, Lee, and Marlene Boyaner; and Beth Roslyn and Keith Lipsett.

Mrs. Barry Steinberg, of Saint John, N.B., above, is the former Miss Edythe Carol Freedman, of Saint John, N.B. Mr. Steinberg is the son of Mr. and Mrs. Aaron Steinberg, of Brooklyn, N.Y. Mrs. Barry Steinberg is the granddaughter of Mrs. Isaac Selick, of Moncton, N.B. She is a nurse on the staff of the Grace Maternity Hospital, in Halifax, N.S. Mr. Steinberg is a fourth year medical student at Dalhousie University, in Halifax, N.S.

Mrs. Samuel Rubin, of Moncton, N.B., below, is the former Miss Marie Fine, daughter of Mr. and Mrs. Nathan Fine, 1576 Eglinton Avenue, Toronto. Mr. Rubin is the son of Mr. and Mrs. Louis Rubin, of Moncton, N.B.

—Dale Studio

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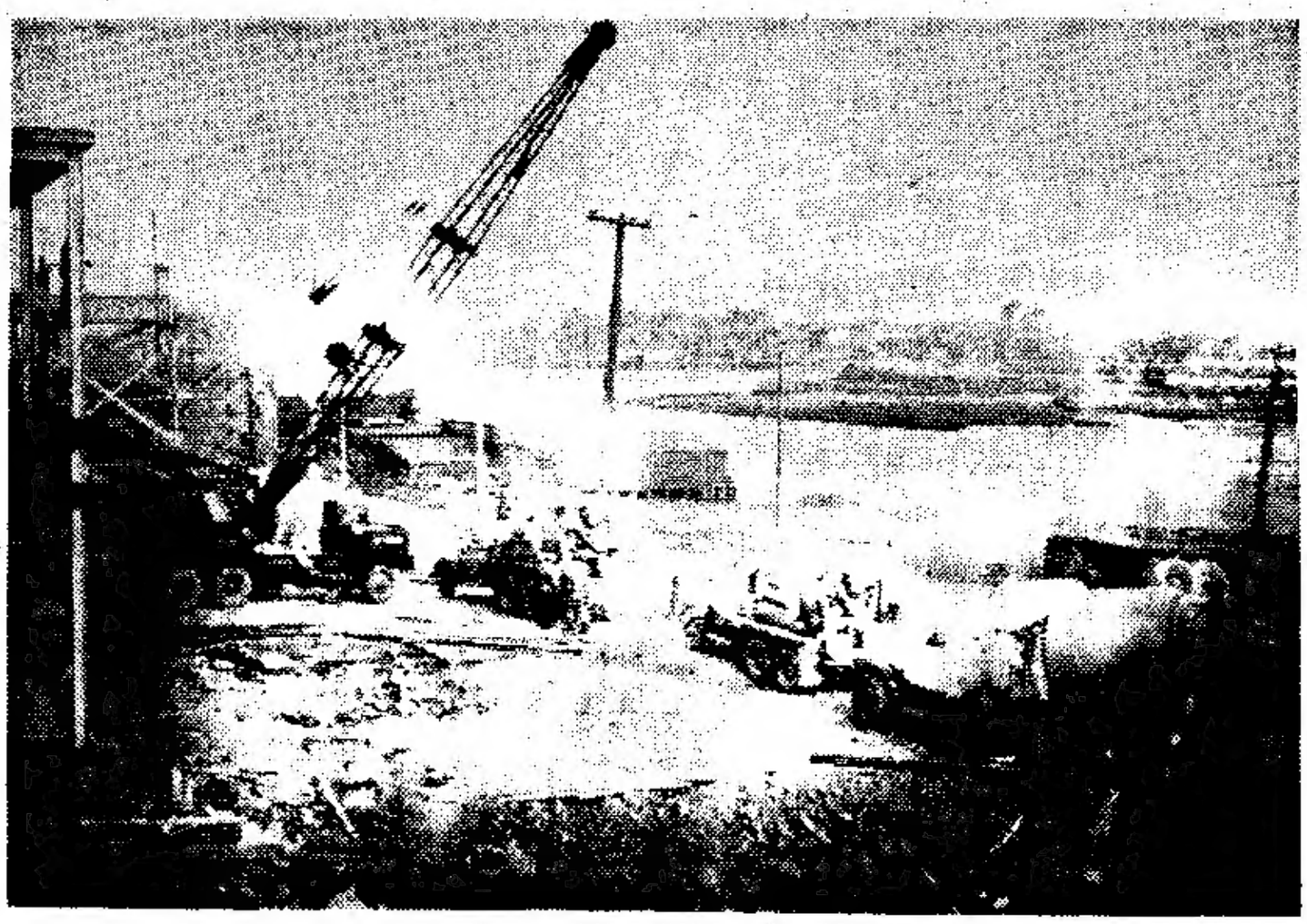

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Benjamin Robinson, Q.C., 36 Forden Crescent, Montreal, above, left, is honorary president of the Jewish Immigrant Aid Services. Mrs. Robinson, above, right, who was national president of the National Council of Jewish Women, is president of the International Council of Jewish Women. Mr. Robinson settled in Montreal shortly after his graduation from Harvard University Law School when he resided in the United States. He became secretary of J.I.A.S. and was elected national president in the late 1920's and continued in that position until the mid-1940's. In the early years the organization dealt with individual immigration problems. Mass immigration followed the last war. This demanded frequent meetings with the late Prime Minister Mackenzie King, officials of the Department of Immigration, and other governmental bodies regarding the Rumanian Refugees Project; the orphans' projects; reception and facilitating of movement of refugees from Hitlerite Germany who were enroute to New Zealand and Australia. Mr. Robinson was chairman of the orphans' project in Montreal. Mrs. Robinson worked for it through the National Council of Jewish Women.

Ian Shatzky, aged seventeen years, right, is the son of Mr. and Mrs. Issie Shatzky, 5590 Jeanne Mance Street, Montreal; brother of Simon Shatzky; and of Michael, aged ten years. Allan is in the graduating class of the Outremont High School.

Samuel, aged two years, above, is the son of Mr. and Mrs. Abraham Hornstein, 5020 Macdonald Avenue, Montreal; grandson of Mr. and Mrs. A. Rydel, 5304 Macdonald Avenue; and of Mr. and Mrs. M. Hornstein, 849 Stuart Avenue; great-grandson of Mr. and Mrs. M. Rydel, of Tel Aviv, Israel.
— Tante Liane Studios

Lionel Mincoff, right, son of Mr. and Mrs. Hyman Mincoff, 6750 Clanranald Avenue, Montreal, graduated from McGill University with a Civil Engineering degree. He belonged to the Civil Engineering Society and took part in intra mural athletics.

—Astra Studios

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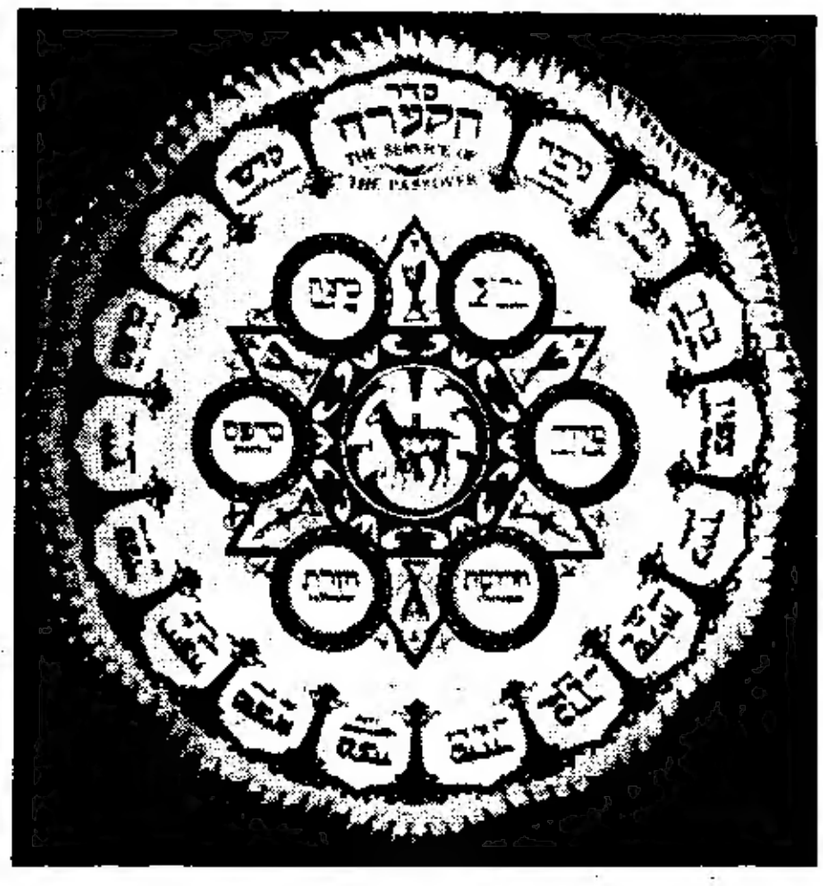
New Brunswick Section

Mitchell Franklin, of Saint John, N.B., is a major contributor to all Jewish causes, cultural and charitable, and an outstanding supporter of the Israel Bond Drive, an interest which he has taken over from his late father, J. M. Franklin. He attends the annual banquet and campaign meetings in Miami Beach, Florida, as co-chairman of the Canadian Division; is Regional chairman of the Saint John Israel Bond Drive; Saint John chairman of the United Jewish Appeal; a charter president of Bnai Brith; vice-president of the Israeli Maritime League; a charter member of the United Jewish Appeal; a charter member and adviser to the Zionist Men's Organization; Saint John chairman of the Canadian Conference of Christians and Jews; privileged member of the Kiwanis Club; life member of the Animal Rescue League; charter executive member of the Royal Canadian Air Force; secretary of the New Brunswick Chess Foundation; is on the advisory board of the New Brunswick Forestry Association; past member of the Boy Scout Association for New Brunswick; patron of the Saint John Art Club; patron of the Hebrew University in Jerusalem; a graduate of St. Patrick's College, in Ottawa, Ont.; a graduate of the Ottawa Conservatory of Music; member of the Motion Picture Pioneers of Canada. Mr. Franklin is married to the former Miss Patricia Yorke and they have three children, Roger, Beverley, and Neal.

Manuel Hutman, above, son of Mr. and Mrs. Jack I. Hutman, 52 Nelson Avenue, Montreal, and of Edmundston, N.B., graduated from McGill University with a chartered accountant degree. He attended the Rabbinical College of Canada, and from there entered McGill University, where he received a Bachelor of Commerce degree in 1957. He was a member of Bnai Brith Hillel Foundation.

David, aged thirteen years, above, is the son of Dr. and Mrs. Samuel Silver, of Saint John, N.B.; brother of Robert and Ivan; grandson of Mr. and Mrs. P. M. Levine, of Fredericton, N.B.



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Mrs. Ralph Eisen, 655 Briar Hill Avenue, Toronto, below, is the former Miss Ruby Tenen, daughter of Mr. and Mrs. B. Tenen, 220 Viewmount Avenue. Mr. Eisen is the son of Mr. and Mrs. Max Eisen, 117 Kendal Avenue.

— Graphic Artists

Mrs. Joseph Rosenthal, 21 Tichester Road, Toronto, above, is the former Miss Diane White, daughter of Mrs. Shirley White, 6 Millbank Avenue. Mr. Rosenthal is the son of Mr. and Mrs. Samuel Rosenthal, 210 Rose Park Drive.

— A. Gilbert

Linda, aged about two years, right, is the daughter of Mr. and Mrs. Harry Frajman, 4972 Mackenzie Avenue, Montreal; granddaughter of Mr. and Mrs. Harry Liberman, 3841 Barclay Avenue; and of Mr. and Mrs. Mordecai Frajman, 5135 Park Avenue; great-granddaughter of Mrs. Bessie Roseberg, 3841 Barclay Avenue; and of Mrs. Bayla Liberman, 4890 Piamondon Avenue.

Brian Stephen, aged seventeen months, left, is the son of Mr. and Mrs. Joseph Schneidman, 7344 Ostell Crescent, Montreal; grandson of Mr. and Mrs. Louis Schneidman, 5740 Hutchison Street; and of Mr. and Mrs. Jack Kuzmarov, 7346 Ostell Crescent; great-grandson of Louis Kuzmarov, 5441 Esplanade Avenue; and of Mrs. S. Greenspoon, of St. Jerome, Quebec.

— Tante Liane Studios

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Barry, aged four years, above, is the son of Mr. and Mrs. Raymond Felson, 56 Rugby Place, Montreal; brother of Warren, aged eight years; grandson of Mr. and Mrs. S. L. Felson, 5426 Victoria Avenue; and of Mrs. Mary Berkowitz, 4907 Lacombe Avenue, and the late Solomon Berkowitz. Barry is a winner of the four-year age group of the Hadassah beauty content.

— Baby Charm

Arthur Schwartz, above, is the son of Mr. and Mrs. Harry Schwartz, 19 Hearthstone Crescent, Toronto; grandson of the late Mr. and Mrs. Avrom Silverstein; and of Jacob Schwartz, 84 Ridgevale Drive, and the late Mrs. Rose Schwartz.

— Morrison

Albert Pearson, aged thirteen years, son of Mrs. Rose Pearson, 51 Livingstone Avenue, Toronto, and the late Nathan Pearson; brother of Goldie and Frank. Right, Frank Watson, son of Mr. and Mrs. A. Watson, 52 Overbrook Place; brother of Mrs. A. Bramstein (Rochelle), of that address; and Sheila, aged fourteen years.

Janice Sharon, aged eight years, and Risa Ellen, one, left, are the children of Mr. and Mrs. I. Verman, 1941 Dufferin Street; grandchildren of Mrs. Sadie Greenberg, of that address.

— Gerald P. Ross

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Mr. and Mrs. Daniel Freedman, 271 Dufferin Road, Montreal, above, and their children: Gloria, aged seven years; Hyman, nineteen; Frank, thirteen, Sheila, sixteen; and Leonard, twelve.

— Drummond Photos

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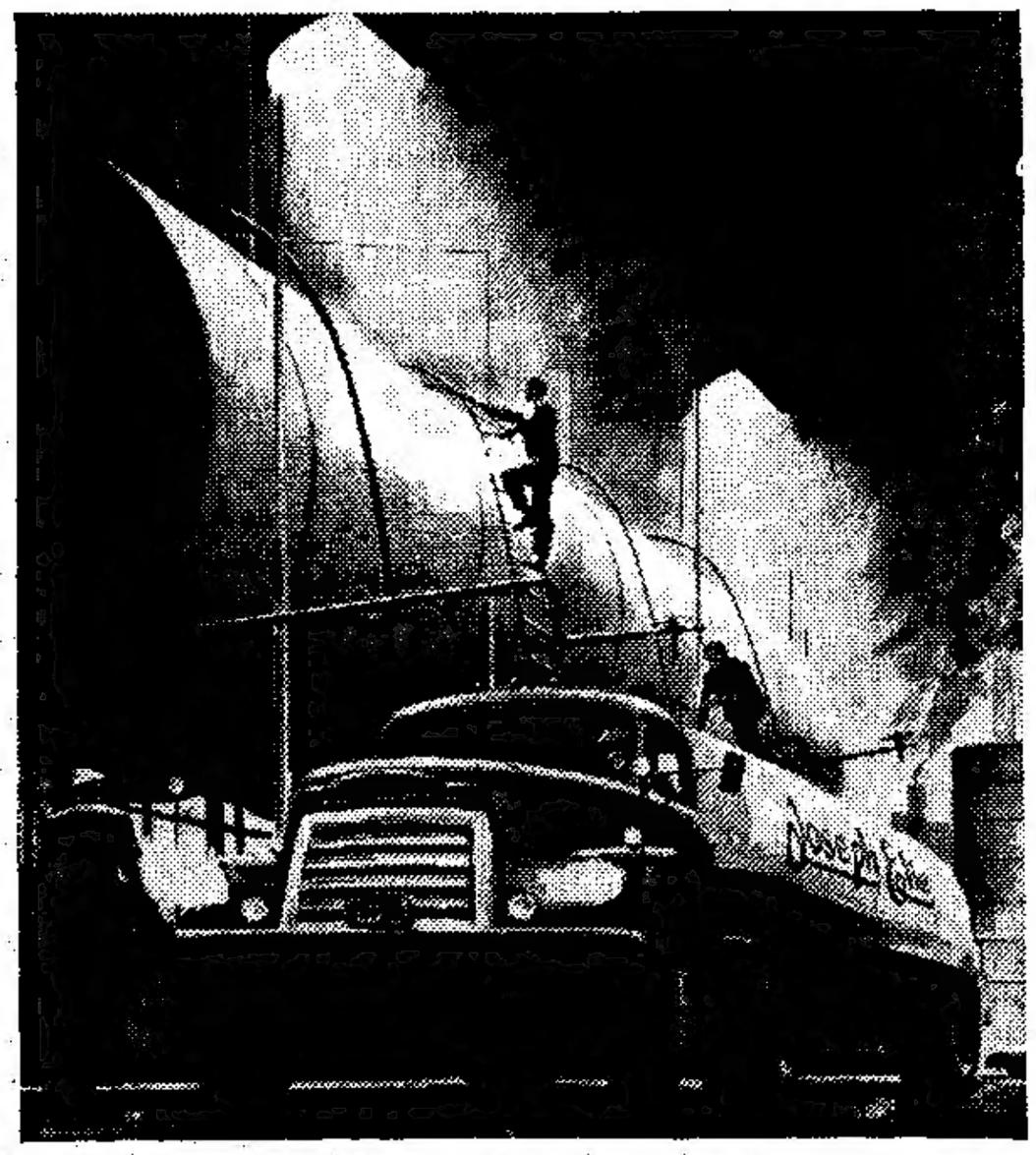

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Mrs. Issie Baker, 4660 Dupuis Avenue, Montreal, left, is the former Miss Carol Smith, daughter of Mr. and Mrs. Frank Abraham Smith, 265 Villeneuve Street West. Mr. Baker is the son of Mr. and Mrs. Boruch Baker, 3795 Linton Avenue.
— Perl's Studio

Mrs. Bernard Reinherz, 5820 Walkley Avenue, Montreal, right, is the former Miss Irene Rosenberg, 5140 Grand Boulevard. Mr. Reinherz is the son of Mr. and Mrs. Isadore Reinherz, 4635 Clanranald Avenue.
— Jack Markow

David, aged eleven years; left, and his sisters, Pamela Ruth, eight; and Beverlee Sari, five months; are the children of Mr. and Mrs. Josif Kosh (Kobelnik), 4322 Plamondon Avenue, Montreal; grandchildren of Harry Azmier, of Toronto, Ont., and the late Mrs. Tillie Azmier; and of the late Mr. and Mrs. David Kobelnik.
— Baby Charm

Howard Leslie, above, aged thirteen years, is the son of Mr. and Mrs. S. Bromberg, 1374 St. Clair Avenue West, Toronto; brother of Miss Barbara Bromberg; grandson of Mr. and Mrs. I. Nefsky, 237 Beverley Street; and of the late Mr. and Mrs. S. Bromberg.
— Famous Studio

Edward, below, aged thirteen years, is the son of Mr. and Mrs. Joseph Burstein, 159 Cocksfield Avenue, Toronto; brother of Eric Burstein, Miss Sally Burstein and David.

— Famous Studio

Stanley Charles, below, aged thirteen years, is the son of Mr. and Mrs. Joseph Zeidenberg, 39 Heddington Avenue, Toronto; grandson of Mrs. Ethel Zeidenberg, and the late Samuel Zeidenberg; and of the late Mr. and Mrs. S. Guzick.

— Edward Green Studio

Perry, below, aged thirteen years, is the son of Mr. and Mrs. Harold Brodkin, 201 Pennehill Road, Toronto; brother of Barbara Susan, nine; grandson of Mrs. Esther Brodkin, 50 Ulster Street; and of Mr. and Mrs. Max Berofsky, 687 Woburn Avenue.

— A. Gilbert

Joseph, above, aged thirteen years, is the son of Mr. and Mrs. David Forberg, 20 Appletree Court, Toronto; brother of Susan, twelve; Esther, ten; and Billy, seven.
— I. Stoppel

Seymour, below, aged thirteen years, is the son of Mr. and Mrs. Jack Baltman, 46 Stormont Avenue, Toronto; brother of Ernest; grandson of Mrs. G. Baltman, 142 Everden Avenue; and Mr. and Mrs. A. Finkle, 591 Dundas Street West; great-grandson of Jacob L. Resnick, 91 Palm Drive.

— A. Gilbert

Lorne H., above, aged thirteen years, is the son of Mr. and Mrs. Louis Saltman, 21 Strathearn Boulevard, Toronto; brother of Mrs. Monte Singer, 35 Malabar Place; grandson of M. B. Saltman, 639 Briar Hill Avenue, and the late Mrs. Etta Saltman; and of the late Mr. and Mrs. L. Bernstein.
— Louis Levita

Mrs. Allan Avrith, 6151 Cote St. Luc Road, Montreal, above, is the former Miss Grace Ann Macklin, daughter of Mrs. R. Macklin, 4814 Roslyn Avenue, and the late Walter Macklin. Mr. Avrith is the son of Mr. and Mrs. Philip Avrith, 531 Algonquin Avenue.
— Drummond Photos

Mrs. Max Hochman, 4319 Esplanade Avenue, Montreal, below, is the former Miss Bella Banks, daughter of Mr. and Mrs. David Banks, of that address. Mr. Hochman is the son of Mrs. Rose Hochman, 4129 De Bullion Street, and the late Israel Hochman.

— Perl's Studio

Joseph, above, aged thirteen years, is the son of Mr. and Mrs. A. Belwa, 229 Northcliffe Boulevard, Toronto.
— Famous Studio

Mr. and Mrs. Charles Lazarus, 5459 Victoria Avenue, Montreal, right, celebrated their Fiftieth wedding anniversary. They have a son and daughter-in-law: Mr. and Mrs. Rupert Lazarus, 5465 Earnscliffe Avenue; two sons-in-law and two daughters: Mr. and Mrs. William Hoffman (Sylvia), 631 Lazard Avenue; Mr. and Mrs. Abe Finestone (Sophie), 5461 Victoria Avenue; and ten grandchildren: Mitchell and John Lazarus; Howard, John, William, Karen, and Cheryl Finestone; and John, Susan, and John Hoffman. Mr. and Mrs. Lazarus are the parents of the late John Lazarus, who lost his life in World War II.

— John Markow

Lawrence Fine, aged thirteen years, above, is the son of Mr. and Mrs. J. Fine, 26 Old Park Road, Toronto; brother of Gloria Marlene, aged seven years; grandson of Mrs. Sadie Ruskin, 26 Old Park Road.

— Graphic Artists

Theodore Rotenberg (Teddy), below, is the son of Mr. and Mrs. Lee Rotenberg, 757 Wilson Heights Boulevard, Toronto; brother of David, aged ten years; Doreen, eight; Betty, seven; and Marlene, six; grandson of Mrs. A. Lastofsky, 46 Langholme Drive; and of Max Rotenberg, 246 Brunswick Avenue.

— Graphic Artists

Robert, aged thirteen years, above, is the son of Mrs. Sadie Botkin, 765 Euclid Avenue, Toronto, and the late Nathan Botkin; brother of Herbert, eleven; grandson of the late Mr. and Mrs. Benjamin Wultz.

— Famous Studio

Allan, aged thirteen years, right, is the son of Mr. and Mrs. Sydney Clayman, 5715 Palmer Avenue, Montreal; brother of Stephen, eleven; and Linda, eight; grandson of Mrs. Rose Davis; and of Mrs. Anna Clayman, both of Montreal.

Larry Chizick, aged thirteen years, below, is the son of Mr. and Mrs. Benjamin Chizick, 1788 Dufferin Street, Toronto; brother of Temie, aged seven years; grandson of Rubin Chizick, 371 Ossington Avenue.

— Modern Studio

— Davids

Thomas Arpad Friedman, aged thirteen years, below, is the son of Mr. and Mrs. Ernest Friedman, 3072 Van Horne Avenue, Montreal; grandson of Mrs. G. Szirmay, 3072 Van Horne Avenue, and the late A. Szirmay.

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Mrs. Martin Norman Sandler, 42 Saranac Boulevard, Toronto, above, is the former Miss Reba Hannah Glass, daughter of Mr. and Mrs. Abraham Glass, 9 Menin Road. Mr. Sandler is the son of Mr. and Mrs. Michael Sandler, 347 Northcliffe Boulevard.

— Graphic Artists

Mrs. Michael Pupko, of Hamilton, Ont., below, is the former Miss Sharon Greenspan, daughter of Mr. and Mrs. Harry Greenspan, 148 Brunswick Avenue, Toronto. Mr. Pupko is the son of Mark Pupko, of Hamilton.

— A. Gilbert

Mrs. Howard David Marks, 56 Ridge Hill Drive, Toronto, above, is the former Miss Miriam Barkin, daughter of Mr. and Mrs. Jack Barkin, of that address. Mr. Marks is the son of Mr. and Mrs. Harry Marks, of Oshawa, Ont.

— Pefi

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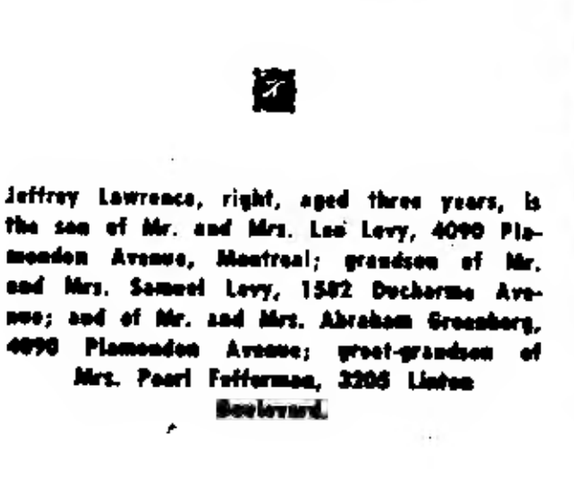
Above are: Stephen, aged seven years, top; and his sisters, Rene, five, centre; and Elaine, two, the children of Mr. and Mrs. Morton Arshinoff, 5721 Palmer Avenue, Montreal; grandchildren of Max Fleischman, 973 Dawson Avenue; and of Mr. and Mrs. Louis Arshinoff, 5724 Westlake Avenue.

— Tante Liane Studio



Jeffrey Lawrence, right, aged three years, is the son of Mr. and Mrs. Leo Levy, 4090 Plamondon Avenue, Montreal; grandson of Mr. and Mrs. Samuel Levy, 1582 Duchesne Avenue; and of Mr. and Mrs. Abraham Greenberg, 4090 Plamondon Avenue; great-grandson of Mrs. Pearl Fefferman, 3205 Linton Boulevard.

Sheldon Barry, above, aged thirteen years, is the son of Mr. and Mrs. Jack Derechinsky, 6600 Mountain Sights Avenue, Montreal; brother of Evelyn, eleven; and Sheila, six; grandson of Mr. and Mrs. Daniel Bellitsky, 8060 De L'Epee Avenue; and of the late Mr. and Mrs. O. Susswein, of Brooklyn, N.Y.

— Adolphe

Allan Barkin, above, aged thirteen years, is the son of Mr. and Mrs. Harry Barkin, 34 Ridge Hill Drive, Toronto; brother of Leonard; Miss Rosalie Barkin; and Carolyn, ten; grandson of Isaac Barkin, 28 Yeomans Road.

— Morrison Studio

Jeffrey Lawrence, right, aged three years, is the son of Mr. and Mrs. Leo Levy, 4090 Plamondon Avenue, Montreal; grandson of Mr. and Mrs. Samuel Levy, 1582 Duchesne Avenue; and of Mr. and Mrs. Abraham Greenberg, 4090 Plamondon Avenue; great-grandson of Mrs. Pearl Fefferman, 3205 Linton Boulevard.

— J. M. Ellis

Monty Isaac, above, aged thirteen years, is the son of Mr. and Mrs. Louis Shiff, 18 Manin Road, Toronto; brother of Arthur, nine; grandson of Mr. and Mrs. Charles Kravetsky, of Winnipeg; and of Mrs. Alta Shiff, 572 Deloraine Avenue.

— Famous Studio

Harry, below, aged thirteen years, is the son of Mr. and Mrs. Samuel Ricer, 1 Josephine Road, Toronto; brother of Fagie, nine; and Judy, six.

— Famous Studio

David Alexander, below, aged thirteen years, is the son of Mr. and Mrs. Jack Kirshenblatt, 169 Aileen Avenue, Toronto; brother of Mervin, aged twelve years; Deborah, nine; and Janet, seven; grandson of Mr. and Mrs. Kirshenblatt, of Wingham, Ont.; and of Mr. and Mrs. J. Bloom, of London, England; great-grandson of Mr. and Mrs. A. Bloom, of London.

— Modern Studio

Barry Bernard, above, aged thirteen years, is the son of Mr. and Mrs. Morris Oretsky, 472 Palmerston Boulevard, Toronto; brother of Ruth-Elaine and Howard; grandson of Mrs. Leah Greben, 39 Thurrock Road; and of the late Mr. and Mrs. Benjamin Oretsky.

— Dale Studio

Murray, above, aged thirteen years, is the son of Mr. and Mrs. Hyman Levy, 48 Robert Street, Toronto; brother of Ronald, aged nine years.

— Famous Studio

David, above, aged thirteen years, is the son of Mr. and Mrs. A. M. Shapiro, 44 Markdale Avenue, Toronto; grandson of Mr. and Mrs. S. Cappe, 1649 Bathurst Street; and of Mrs. Sarah Shapiro, 1868 Eglinton Avenue West.

SCIENCE AND ETHICS: THE CONTRIBUTION OF GREECE, INDIA, AND ISRAEL

(Continued from Page Five)

fashioned the pattern of many peoples in all parts of the earth. The three peoples were Israel, Greece, and India.

In mentioning India I do not refer to the wisdom of the Brahmins. In the Upanishads, it is true, there may be found jewels of pantheistic metaphysics, but this wisdom was the possession of the few, and did not prevent the perpetuation of the caste system, which degraded millions of human beings to the level of the unclean, nor did it uproot the brutal custom of suttee, the burning of widows alive, which has its origin in the Atarva-Veda.

India's greatest contribution was the teaching of Buddhism. The founder of this doctrine, Sidarta Gautama, one of the princes of Northern India, and known to the world as the Buddha, was in his lifetime a symbol of human nobility and moral purity, and, without doubt, was one of the ten greatest personalities in human history. The Buddha rebelled against the Indian caste tradition. In the Buddhist community, the Sanga, no caste distinctions are recognized. All men are equal. The Buddha recognized the equality of status of woman with man. The Buddha was indeed convinced of his great personal mission and of the significance of his teachings, but he did not put him-

(Continued on Page Sixty-Seven)

Seder Ritual of Remembrance

FOR THE SIX MILLION JEWS WHO PERISHED AT THE HANDS OF THE NAZIS AND FOR THE HEROES OF THE GHETTO UPRISINGS

Perform this Ritual
after the THIRD *of the Four Ceremonial Cups,*
just before the door is opened
for the symbolic entrance of the Prophet Elijah.

All rise,
and the leader of the Seder recites the following:

בְּלֵיל שִׁמּוּרִים זֶה נֶעֱלָה בְּדַחִילוּ וְרַחִימוּ אֶת זָכַר שֵׁשֶׁת מִלְיוֹנֵי אַחֵינוּ בְּגוֹלַת אֵירוֹפָּה, אֲשֶׁר נִסְפּוּ בְּיְדֵי עָרִיץ וּמָזִיד אֲשֶׁר הֵרַע לַעֲמֵנוּ שִׁבְעָתַיִם מִפַּרְעֹה.

וְזֶה דְּבַר הָעָרִיץ לִשְׁלִיחֵי מְזִמָּתוֹ: לְכוּ וְנַכְחִידֵם מִגּוֹי וְלֹא יִזָּכֵר שֵׁם יִשְׂרָאֵל עוֹד. וַיֵּהָרְגוּ תְּמִימִים וּטְהוֹרִים, אֲנָשִׁים נָשִׁים וְטַף, בְּאֵדֶר־רַעַל וּבְמִשְׁרְפוֹת־כִּבְשָׁן. וְלֹא נִרְבָּה לְסַפֵּר בְּרֹעַ מַעֲלֵיהֶם פֶּן נְחַלֵּל אֶת צֶלֶם אֱלֹהִים אֲשֶׁר בּוֹ נִבְרָא הָאָדָם.

וּפְלֵטַת עַמֵּנוּ בַּנִּטָּאוֹת וּבְמַחֲנוֹת־הַהַשְׁמֵד מָסְרוּ נַפְשָׁם עַל קִדּוּשׁ הַשֵּׁם, וְרַבִּים מֵהֶם לָבְשׁוּ רוּחַ גְּבוּרָה וַיִּתְקוֹמְמוּ עַד הָרְשָׁעִים וַיַּפִּילוּ בָּהֶם חֲלָלִים. וּבְלֵיל הִתְקַדֵּשׁ חַג הַפֶּסַח קָמוּ שְׂרִידֵי הַנֶּטַע בְּוַרְשָׁה וַיִּלָּחֲמוּ עִם הַטְּמֵאִים כִּיהוּדָה הַמַּכְּבִי בְּשָׁעָתוֹ. הַנֶּאֱהָבִים וְהַנְּעִימִים בְּחַיֵּיהֶם וּבְמוֹתָם לֹא נִפְרְדוּ וְאֶת כְּבוֹד יִשְׂרָאֵל עַל גַּם הֵרִימוּ.

וּמִמַּעֲמַקִּים פָּתְחוּ הַקְּרוּשִׁים אֶת פִּיהֶם בְּשִׁירַת אֲנִי מַאֲמִין בִּבְיאַת הַמָּשִׁיחַ.

All sing ANI MAAMIN (*"I Believe"*),
the song of the martyrs in the ghettos and liquidation camps:

אֲנִי מַאֲמִין בֶּאֱמוּנָה שְׁלֵמָה בִּבְיאַת הַמָּשִׁיחַ:
וְאַף עַל פִּי שֶׁיִּתְמַהְמֵהַּ, עִם כָּל זֶה אֲנִי מַאֲמִין!

English rendition of the Hebrew:

On this night of the Seder we remember with reverence and love the six millions of our people of the European exile who perished at the hands of a tyrant more wicked than the Pharaoh who enslaved our fathers in Egypt. Come, said he to his minions, let us cut them off from being a people, that the name of Israel may be remembered no more. And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we abstain from dwelling on the deeds of the evil ones lest we defame the image of God in which man was created.

Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of the Name, and slew many of them before they died. On the first day of Passover the remnants in the Ghetto of Warsaw rose up against the adversary, even as in the days of Judah the Maccabee. They were lovely and pleasant in their lives, and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

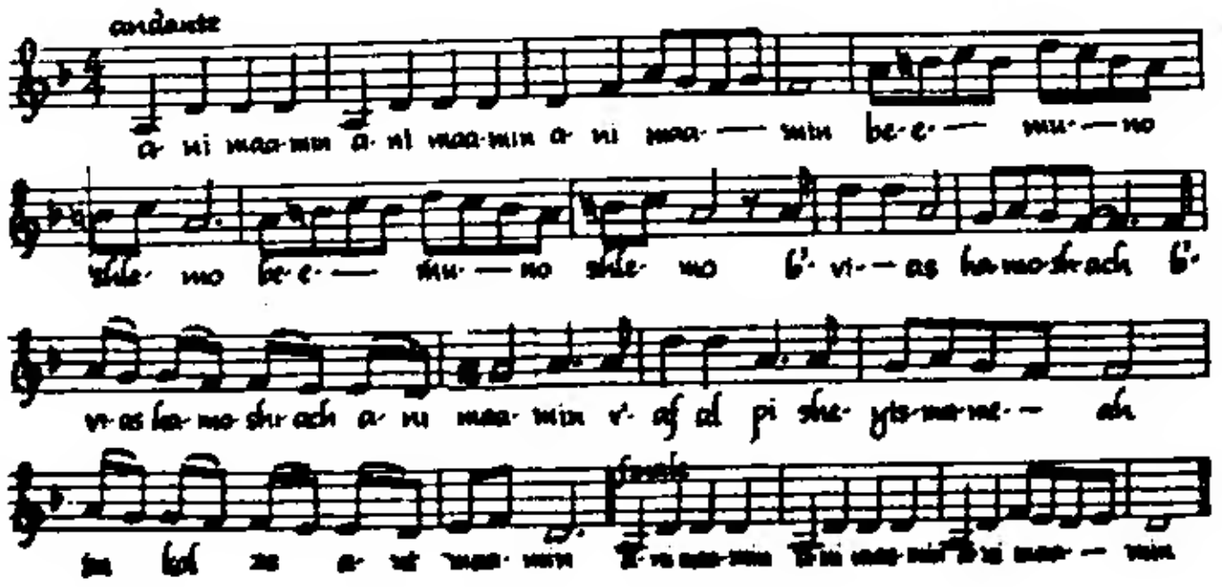
And from the depths of their affliction the martyrs lifted their voices in a song of faith in the coming of the Messiah, when justice and brotherhood will reign among men.

All sing ANI MAAMIN (*"I Believe"*),
the song of the martyrs in the ghettos and liquidation camps

I believe with perfect faith in the coming of the Messiah:
And though he tarry, none the less do I believe!

ANI MAAMIN
(*"I Believe"*)

A-ni ma-a-min be-e-mu-no sh'le-mo
B'vi-as ha-mo-shi-ah, v'af al pi
She-yis-ma-mey-ha, im kol ze a-ni ma-a-min.


andante
a- ni maa-min a- ni maa-min a- ni maa- — min be-e- — mu- — no
sh'le- mo be-e- — mu- — no sh'le- mo b'- vi- — as ha-mo-shi-ach b'-
vi-as ha-mo-shi-ach a- ni maa- min v'- af al pi she- yis-ma-mey- — ah
forte
im kol ze a- ni maa- min a- ni maa- — min

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CANADIAN JEWISH WOMEN: 1759-1959

(Continued from Page Eight)

It wipes the tears from their eyes and the fears from their hearts and teaches them how children are meant to grow, not in hunger, fear and torment but in well-fed, hard-working communities. Hadassah has also established hospitals, schools, and various institutions in the far-off new land. One major project was the establishing of Nahalal Agricultural College where for the first time in this Middle Eastern environment, girls were trained to earn their living professionally on an equal footing with their brothers. The Hebrew University in Jerusalem was given its biology department in the form of Canada Hall surrounded by St. Laurent Gardens, honouring the then Canadian Prime Minister, who showed great interest in the project.

The Massey Library is now being installed as a tribute to our recently retired Governor-General. Nursery schools have been set up as, in settling this young country, all adults must work and the children must be cared for while the mothers are busy.

But before the Jewish homeland was established, parties of Jewish orphans from Eastern Europe were brought to Canada and adopted by individuals. Lately, when Hungary went through her period of torment and refugees came to our shores, Jewish women were in the forefront of the welcome to those of all creeds and, as usual, provided necessities and more. Apart from these activities which are essentially Jewish, the women are active in all good works of the general community.

Welfare, education, and social work are not the sole activities of Jewish women in Canada. In law, medicine, music, literature, art and business women have made and are making their way, and in many other lines. In the few minutes at my disposal, I do not like to mention names, since time does not allow of my speaking of all those who are worthy of being given places of honour. However, some are quite outstanding as, for instance, Madame Pauline Donalda, of Montreal, a former famous opera singer and the founder of the Montreal Opera Guild; Ethel Stark, conductor of the only all women's orchestra in this country; Ellen Ballon, whose artistry on the piano is so well-known.

T.V. viewers well know such stars as Toby Robins. As a sculptress young Anne Kahane has won an international award in England for a monument to the Unknown Political Prisoner. Though not directly Canadian, it is interesting to note that Caroline Hart, a direct descendant of the original Aaron Hart, devoted her life to educational work and was the first to initiate kindergarten methods in the United States.

In social as well as welfare circles in Ottawa, the name of the late Mrs. Lillian Freiman will long be remembered as heading every worthy cause, secular or city-wide, and also for running her ever hospitable home whose doors never seemed to be closed as she entertained lavishly or took in those needing a home. She was the first president of Canadian Hadassah, and she held that office until her death in 1940. Dr. Reva Gerstein is to-day one of Canada's leading psychologists and a member of Canada Council, and many, many more names come to my mind if only time allowed of my mentioning them.

As the country has grown, the community has spread from coast to coast, and everywhere the Jewish women have played a leading part in the professions and business, have formed their own welfare organizations and entered into the general ones, and have played a large part in the life and well-being of their Canadian homeland.

The Canadian Jewish Review is still the only Jewish publication in Canada printed in any language reaching the Jewish community which is not sponsored by a group or an organization and which has the distinction of being a member of the Audit Bureau of Circulations.

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SCIENCE AND ETHICS: THE CONTRIBUTION OF GREECE, INDIA, AND ISRAEL

(Continued from Page Sixty-Five)

self in the central position in the new teaching which he preached. When the Buddha was on the point of death, he saw his favorite disciple Aranda crying. He said to him: "Do not cry, Aranda. You shall be a light unto yourself. You will have no need of me."

The Buddha rebelled against the Indian tradition of sacrifice, which was the central feature of the Brahminist creed. He rejected the privileged position of the Brahminists. It is not privilege through heredity but the righteousness of a man himself which entitles one to the distinction of being a Brahmin, or a higher man. That was the Buddha's teaching.

To preach this doctrine, two thousand five hundred years ago in an Indian society dominated by Brahminism, called for great spiritual courage and a revolutionary spirit, great creative capacity. It is remarkable to think that his doctrine, which originated in India, has almost disappeared from the land of its birth, but has spread among the peoples of the Far East: Ceylon, Thailand, Cambodia, Laos, Burma, China, and Japan, and, although there is in it much of the negation of the material world, and nirvana is its highest ideal, Buddhism overcame the influences of its pessimistic beginnings and preached love, kindness, and compassion to every living creature; nor, in the main, are its ethical imperatives different from our Ten Commandments. The Buddha was the educator of the peoples of the Far East, which, for some reason, were not reached by the message of Judaism either in its original form or in its Christian and Moslem versions, and his teaching is still an educative and moral factor of tremendous force for hundreds of millions in the eastern expanses of Asia.

In the days of the Buddha, the leaders of Greek philosophy were active in Greece: Thales of Miletus and his disciples, Pythagoras, Heraclitus, Empedocles, and Parmenides. From them and from their disciples, the West, and now the entire world, inherited their systematic philosophical and scientific research. It would unquestionably be a vast exaggeration to say that the conquests of science during the last three or four centuries are exclusively the legacy of classical Greece. It may be said with some degree of truth that modern science was born out of revolt against the Greek scientific tradition. An example of this was Galileo's struggle with the followers of Aristotle in his day. Even previously we see an example of this in Copernicus' disproof of the Ptolemaic theory.

Aristarchus of Samos, who is not mentioned in Copernicus' great work, already knew of the rotation of the earth on its axis and its revolution round the sun, but his teaching was not accepted in ancient Greece. It was left to Copernicus to renew this doctrine. It is impossible, however, to conceive the Renaissance in Italy and in other countries, which laid the foundation of modern science, without the re-discovery of ancient Greek literature, brought to Europe in the fifteenth century from declining Byzantium. And even today, the works of the great ones of Greece, with Plato at their head, are a source of inspiration to the human spirit in its search to understand the order of nature and of the universe and itself.

More and more, however, the accomplishments of science are becoming the estate of all peoples in all parts of the world. This is, perhaps, the most universal spiritual triumph of our era, and no second asset is so shared by all the peoples in our time as is science. In one sense, contemporary science differs from what it was in the days of ancient Greece. For the thinkers of ancient Greece, intellectual contemplation, theoria, was the principal thing, and a few of them also occupied themselves with "praxis", with the practical side, with the integration of science into everyday life. Not so in these our days. Scientific research has become a central, permanent, daily factor in the lives of peoples. Economic ac-

(Continued on Page Seventy-Five)

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PASSOVER DICTIONARY

(Continued from Page Thirteen)

probably lies in the deep-seated prejudice against the Jews, which generally has little difficulty in finding an outlet. This outlet was a good as any, and seemed very appropriate for Easter time.

The Emancipation began to bring about better understanding between Jew and Christian, and though the last "public accusation" occurred as late as 1900, it is hoped that such things are matters of ancient history — at least in civilized countries.

CUP OF ELIJAH ("KOS SHEL ELIYAHU"). Jewish tradition has many legends regarding the Prophet Elijah. One is that his spirit often returns to earth to bring happy tidings or to forewarn against evil. It is in the spirit of this legend that a special cup of wine is set aside for this "visitor." At one point in the Seder, the door is opened wide for this entrance, with the greeting BARUCH HABA ("Blessed be he who comes"). It is hoped that Elijah brings with him the message of Jewish redemption.

DAYENU—One of the popular songs of the Haggadah. The theme of it is the recurring thought: even if God had but freed us from Egypt and had not granted us the Torah . . . the manna . . . etc.—DAYENU! "It would have sufficed!"

DIPPING—One of the questions which a youngster asks at the Seder has to do with "the two dippings." We must confess that in this instance the question is perhaps better than the answer. At one time, the parsley is dipped into salt water; at another time the maror is dipped into haroset. The "haroset" recalls the mortar and drudgery of Egypt. The salt water may represent the water of the Red Sea and the miracle associated with it, or as someone interestingly suggested, it suggests the "tears" which Jews shed in bondage. After all, it is often the meaning we lend to a thing that really counts.

ECHOD MI YODEA — "Who knows One?" This is the beginning of a Passover song, constructed as a series of questions and answers. "Who knows two . . . three . . . etc." follows. The answers are taken from Jewish life. "God is one." "The tablets of the Decalogue are two," etc. The numbers run to thirteen.

EGG—One of the items on the Seder dish. The egg, in its smooth roundness, is supposed to symbolize life eternal.
It also represents the free-will sacrifice (the HAGGIGAH) which visitors usually offered in the Temple (in addition to the paschal lamb).

EREV PESACH—"The eve of Passover," or more correctly, the day preceding Passover (14th of Nisan). It is on this day that all leaven is to be burned or sold.

EXODUS—A Latin term meaning "going out." It is the name given the second of the five Books of Moses, since that book deals largely with the story of how the Jews went out of Egypt.

FOUR SONS—In the Haggadah there are descriptions of four different kinds of sons, representing four attitudes toward religion.
1. The WISE (or studious) SON, who inquires and seeks to be informed.
2. THE WICKED (or skeptical) SON, who mocks at the entire service.
3. The SIMPLE SON, who is "indifferent" to the whole affair.
4. And last, HE WHO DOES NOT ASK, but waits to be told, and then acts.
This interesting presentation of four Seder characters comes from the Jerusalem Talmud (PES. 844).

HAD GADYA—A song in Aramaic, recited at the very end of the Seder Service.
The Had Gadya is an old Jewish nursery-rhyme borrowed from a popular German ballad. Many commentators, however, both Jewish and Gentile, were not content with this prosaic origin, and proceeded to discover hidden motives in this song. Some, for a time, saw in it an allegorical expression of the old judical principle of punishment: "an eye for an eye," etc. According to most other versions, this legend served to illustrate the great epochs in historic Jewish persecution.
The KID symbolizes the Jewish people. God, the FATHER, purchased this people from Egypt by redeeming them through Moses and Aaron (the two coins of money). The CAT represents Assyria, who conquered the Northern Jewish Kingdom. The DOG is Babylonia, who conquered Assyria and Judah, the Southern King. The STICK is Persia, next in line to oppress the Jews. FIRE stands for Macedonia, or Greece. WATER is the Roman Empire; the OX-Saracens, who conquered Palestine; the SLAUGHTERER—the Crusaders; the ANGEL OF DEATH —the Turks who then ruled over Palestine. And, finally, the MOST HOLY appears, as the principle of universal and eternal justice, to defend and protect the ONE ONLY KID.
In 1731 a baptized Jew published a treatise on the subject of HAD GADYA, the title of which alone contains 40 words. Others have discussed this nursery-rhyme as though it were a profound philosophical dissertation. In all these cases, it is not the origin itself, but the interpretation given it, which really matters.

HAGGADAH—Derived from the Hebrew verb "haged", to tell or narrate. Hence, the "text" of the

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story and ritual of the Seder Service. The "telling" of the story of the Exodus on Passover eve derives from the verse (EX. 13:8): "And thou shalt tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt."

Besides containing the actual story of the exodus, the Haggadah gives us an introduction to the FOUR SONS, relates incidents about certain ancient rabbis (for example that Rabbi Eliezer once got to talking with his colleagues about the exodus until there was no time left for sleep), and interesting historic excerpts.

The oldest edition of the Haggadah extant was printed in Italy, about 1505. Some persons have tried to collect all the editions since then. One reached 230; another got 895.

The Haggadah, as the principal religious book for the home, gave rise to many artistic illustrations (not permitted in synagogue text). There are about 25 such designed manuscripts, some dating back to the early 14 century. The themes of these illustrations are: the preparation of matzah, scenes of the Seder Service, the Ten Plagues, and Biblical scenes. Reproductions of these are still found in many "haggadot" today.

HALLEL—Lit., "PRAISE", consisting of Psalms of David. These Psalms (nos. 113, 114 in the first part of the Seder Service, and 115-118 in the second) are perhaps the oldest portion of our Haggadah ritual. Psalms 113 and 114 were sung in the Temple at the sacrifice of the Paschal Lamb. In the New Testament (Matt. 26:30 and Mark 14:26) there is reference to the singing of a hymn at the Passover supper — which undoubtedly is the Hallel.

HAMETZ—("leaven") This term, as defined by our Rabbis, includes five kinds of grain, (two of wheat and three of barley) and any products which include these as ingredients.

HAROSET—A mixture of nuts and apples and wine, in imitation of the mortar with which the Israelites were forced to make bricks in building the two cities, Pithom and Ramses, for Pharaoh. (See DIPPING).

HOL HA-MOED—The four intermediary or "weak-days" of the Passover (or Sukkot) Festival. These days are semi-holidays, in that all the laws of Passover apply to them but work is nevertheless permitted.

In Palestine, during this period, thousands of Jews still visit Jerusalem and other cities as their ancestors did some two thousand years ago.

KIDDUSH—"Sanctification" of the Sabbath or Festival over wine.

The blessing is added: "Blessed art thou, O Lord our God, King of the universe, who has kept us in life, and that preserved us, and enabled us to reach this season."

When the Festival follows Sabbath, Habdalah ("separation") is pronounced, to distinguish between the higher sanctity of the Sabbath and that of the Festival (just as in the Temple a veil divided the Holy Court from the Holy of Holies).

KI LO NOEH—A hymn of praise —one of the latest additions to the Haggadah (15th century). It was originally recited only on the first night and "Addir Hu" only on the second. Now both are sung on both nights.

Its construction is similar to that of Addir Hu, in that it is alphabetically composed and ends in recurring refrain.

LEANING—It is traditional for the master of the house to lean on a pillow (toward the left) during the Seder Service. This is a position symbolic of freedom, since slaves were never permitted such "luxury." (This custom was perhaps borrowed from the Roman "banquets.")

ELEL SHIMURIM—"The night of vigils," that memorable night in Egypt when the spirit of God "watched over" the Jewish nation to protect them from the Egyptians and the angel of death.

To this day, some Jews, somewhat naively, believe that only the night of Passover is completely free from evil "spirits". Among the Caucasian Jews, for instance, young girls are generally forbidden to appear in public, for fear of the "evil eye" — except on Passover eve. In fact, tradition is lenient even toward the reading of "Sh'ma" on this night. All this simply shows that somehow the Seder Service inspired Jews on Pesach night to feel the presence of divine protection more keenly than at any other time during the year.

MAKOT—"The Plagues," ten in number, which were visited upon Pharaoh and his people for their stubbornness in refusing to let the Israelites go.

The plagues, as enumerated in the Bible, were: blood, frogs, vermin, swarms of insects, cattle disease, boils, hail, locusts, darkness and slaying of the first born.

MAROR—"Bitter herbs", reminiscent of the bitterness of life which the Israelites endured in Egypt before redemption came to them.

MATZAH—"Unleavened bread," i.e. made of dough that has not fermented.

The commandment (EX. 13:7) "Unleavened bread shall be eaten throughout the seven days (of Passover), and there shall not be seen any leavened bread . . . in all thy borders," follows upon the narrative which is its explanation: EX. 12:33-34 "And the Egyptians were urgent upon

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the people, to send them out of the land in haste . . . And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

At the Seder Services, three MATZOH (in three layers) are wrapped in a napkin and placed on the Seder dish. These represent the three classes of Jews: the KOHANIM (the priests who offered the sacrifices in the Temple, or their descendants) the LEVITES (who conducted the services in the Temple, or their descendants) and the ISRAELITES (the remaining masses of Jews, the laymen).

Matzah was the original form of bread, before leavening processes were discovered to make it more palatable. The poor, however, usually could not afford to wait for bread to leaven (or could not afford to buy it) and therefore ate matzah. It had thus come to be known, (DEUT. 16:3) as "lechem oni" (the bread of the poor, or the bread of affliction.) Matzah was also, of necessity, used in time of extreme haste, as when Abraham prepared a "bite" for the angels (GEN. 18:6) or when the witch of Endor prepared some food for Saul (2 SAM. 28:24).

The original form of Matzah was round, which is the natural shape assumed by the dough when rolled. But with the invention of machinery, it was made square, since that proved to be a faster method — the basic principle in the baking of matzoh being "speed", to prevent fermentation. The perforations in the matzah are also for the purpose of preventing the rising of the dough.

MATZAH SH'MURAH—(strictly observed matzah). The very pious are not content with merely baking the matzah in the prescribed manner, but insist on having the grain itself watched during the harvesting and milling that it be not dampened or leavened. Some compromise by having the "Sh'murah Matzah" at least for the Seder night.

MECHIRAT HAMETZ—"selling of leaven." The Biblical injunction is that "no leaven shall be seen or found in your possession" during Passover. To accept the literal, surface meaning of this command would imply that one must dispose of all his pastry, flour, sugar, etc., for that full week. Imagine what havoc that would incur to the baker, manufacturer, wholesaler, or to any ordinary household!

The Rabbis, well realizing that, reasoned that this cannot be the interpretation of the verse. Said they: the verse prohibits only such leaven as is in "your (namely Jewish) possession". Hence, if it is sold to a Gentile, the prohibition no longer obtains. This, then, became the prevalent practise, though usually with the stipulation (or tacit understanding) that the Gentile "sell it back" after Pesach.

Since, however, it is much too cumbersome for each Jew to perform such transactions individually, the next step was to empower one person — usually the rabbi — to act as agent for the entire community. Then naturally all the "hametz" could not actually and seriously be sold, so it became what is known as a "legal fiction".

MO'OS HITTIM—(Literally, "wheat money"). Before Passover it is obligatory upon every Jew who can afford it to contribute money to a fund out of which matzah and other Passover necessities are provided for the poor and needy. This fund is known as MO'OS HITTIM, since originally each family baked its own matzoh, and all that was supplied was the "wheat".

MOSES—The "hero" of Passover history, who somewhat unfairly has been overlooked in the praises of the Haggadah. Our ancestors, in their intense and admirable devotion to God, sometimes tended to underestimate man's cooperation.

NISAN—The first month of the year according to the Bible, in its account of the holidays, but the seventh month in our present-day calendar. Passover extends from the 15th to the 22nd of this month.

OMER—("sheaf", or a certain measure). Lev. 23:10, 11 reads: "when ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest. And he shall wave the sheaf (a wave-offering) before the Lord, to be accepted for you; on the morrow after the Sabbath the priest shall wave it." The Israelites were forbidden to eat of the newly harvested grain till they had brought the "omer". From that day they were to count seven full weeks, or 49 days, the fiftieth day being Shabuot (lit. "weeks") or the Feast of Pentecost, (in Greek, fifty). Though the bringing of the omer necessarily ceased with the destruction of the Temple, the "counting" still continued. These days are called the days of S'FIRA (counting). According to the rabbis, the omer was to be brought on the 16th of Nisan, that is, the "morrow after the Passover Feast." The Karaites (a dissenting faction among the Jews, who insisted on a literal interpretation of the Bible) said that "morrow after the Sabbath" meant Sunday. This was also the interpretation of Christians who tried to associate it with Easter Sunday.

PASSOVER—One of three major Pilgrimage Festivals of the year —PESACH, SHABUOT, and SUKKOT. EX. 23:17 reads: "Three times in the year all thy

males shall appear before the Lord God."

Pilgrimages were therefore made to the Temple by all male Israelites to celebrate these occasions. (See HOL HA-MOED). Passover, however, enjoyed the distinction of marking the birth of a nation. In addition, the sacrifice of the paschal lamb was an event in itself.

Passover is variously known as PESACH, HAG HA-MATZOT (The Feast of Unleavened Bread) and Z'MAN HERUSENU (The Season of our Liberation.) A word as to the physical forms of this festival. One need not look far nor seek long to discover that Passover is a "strict" holiday. Joseph Caro, author of the Shulhan Aruk (code of traditional laws and customs) provided 63 sections of law pertaining to Passover (with 298 sub-divisions) — to say nothing of subsequent elaborations. To illustrate, the original general prohibition against the use of leaven led to such intensive laws as BITU HAMETZ, the complete destruction of every trace of it through "searching, buying, and selling," also HAGALAH, the thorough "cleansing" of all dishes and utensils that ever came into contact with leaven. This led to the practice of introducing a completely new set of dishes.

Furthermore, there are more SYMBOLS in connection with this holiday than with perhaps all other holidays put together. Why all these details? The answer seems to be that, aside from the fact that each law and symbol may have its particular reason, the importance of this festival as a whole so impressed itself upon the minds of our sages and succeeding generations that they instituted every conceivable means of preserving it. If one stops to consider the sincere spiritual and sentimental attachment that Jews of all time—even renegades—had for Pesach and the Seder, one begins to appreciate the wisdom of insight our ancestors possessed. They wanted to preserve Passover at all costs, because to them Passover stood for SALVATION, HOPE and FREEDOM. If it means the same or the like to us, we, too, will continue to preserve it—joyfully.

PESACH—From the Hebrew root, meaning "to pass over," "to spare." This word designates both the "paschal lamb" and the holiday—Passover—upon which that Lamb was sacrificed.

The holiday is called "pass-over" in commemoration of the final miracle in Egypt, when the angel of death slew every first born among the Egyptians, but passed over the homes of the Israelites.

PESACHIM—Name of a Talmudic treatise, which deals with laws of hametz, matzah, the Paschal lamb, work on Passover, order of Haggadah, etc.

PESACH SHENI—"Second Pesach" also called "Pesach Katan" "small Passover". During Temple days, the Passover sacrifice could be offered only by those who were ritually "clean". If, however, one were "unclean" the "second Passover" on the (having touched a dead body etc.) or absent from Jerusalem during the regular Pesach, then he could bring his sacrifice at 14th of Iyar (the following month). It was a social postponement for emergency cases.

SAMARITANS—To this very day the Samaritans (a small handful of half-Jews in Nablus, formerly Shechem, Palestine) still sacrifice the paschal lamb as it was done in Temple times.

They select a number of lambs and take them to Mt. Gerizim (their Temple Mount). Those who officiate are dressed in priestly garments. Tents are pitched and fires are started. At sunset the sacrifices take place. The lambs are slaughtered and then roasted over an open fire. A short service follows, and each family proceeds to eat its own portion in great haste (in imitation of the *first* Passover in Egypt when the Jews "rushed" to leave). After the meal, the bones and remains are carefully assembled and thrown into the fire so that nothing remains on the morrow (thus prescribed in the Bible). An elaborate description, with illustrations, of the Samaritan sacrifice can be found in the Jan. 1920 issue of the National Geographic Magazine.

SEDER—Literally "order"; the "order of service." It is the term used to denote the home service on the first and second nights of Passover. The Seder Service is very difficult to describe, since it is a conglomeration of many elements. Perhaps it is for that very reason that it has left its impression upon every generation, and never fails to inspire. On the other hand, there is always the danger of taking its various elements too literally. It then loses its symbolic beauty. The Seder may be characterized as a hurried and haphazard trip through Jewish history by way of the Haggadah—a panoramic cross-section of Jewish life.

We start in Egypt. The Haggadah tells us that "in every generation every Jew should try to visualize himself as if he were actually there." Well, then, we taste the "maror" and, with an unpleasant grimace, momentarily experience the cruel bitterness of Egyptian taskmasters. A bite of matzah, and we hasten to freedom!

Sadly we reflect that "in every generation men arise to annihilate us," but holding the cup high we feel assured that "God will deliver us from their hands." We recall that as far back as

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Jacob, Laban tried to deceive and oppress him. But we also remember "on this night" that there were many dark nights in Jewish history, and that, as in the death of the "Assyrian hosts" by night, salvation came with the drawn.

We look up from the Haggadah for a moment, and, closing our eyes, see the Marranos of Spain conducting a Seder in their cellars. Our mind's eye speeds, over Europe—Germany, France, England, Italy . . . down through the centuries—the Crusades, the Middle Ages, the Inquisition . . . and shudders when it sees the BLOOD ACCUSATION smeared all over.

Quickly, we turn to the Haggadah and burst forth into HALLEL, "praise"—the same Hallel sung some twenty centuries ago in the Temple, and by David—a millenium before that! Praise—for what? For the courage of having lived through it all, to proclaim to mankind — now as then — the message and the plea of FREEDOM. Praise — for the deathless hope that Hallel will yet again be sung in a Temple in Jerusalem!

S'FIRAH—"counting," or S'FIRAT HA-OMER, "the counting of the days of omer." (see OMER).

SHABBATH HA-GODOL—"The Great Sabbath." Name given to the Sabbath preceding Passover. Numerous explanations are given for the adjective "great".
1. Because of the miracle spoken of in the Midrash, supposed to have taken place on the historic Sabbath before the Exodus. (10th of Nisan).
According to that account the Egyptians found themselves helpless to defend the "lamb", a deity of theirs, from its sacrificial slaughtering by the Israelites.
2. Because on this Sabbath there is generally a "great," i.e. "long" service in the synagogue, owing to the special sermon or lecture of the rabbi, dealing with laws of Passover.
3. Because in the Haftorah for that Sabbath there is the verse (Mal. 3:23) which speaks of the GREAT day of the Lord: "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord."
4. One authority believes that the word HA-GODOL is a corruption of the word HAGGADAH, and that the Sabbath is so named because the Hagaddah should then be read.
5. Leopold Zunz, a historian, traces this designation to Christian origin, since the Church Fathers used to call the Saturday before Easter Sunday "great".

TA'ANIT B'HORIM—"The fast of the first-born". The first born male in many an orthodox home fasts on Erev (day before) Pesach, as a manifestation of devotion and gratitude to God for having spared the first-born among the Jews in Egypt.

Z'ROA—Roasted shankbone, placed on the Seder dish, reminiscent of the paschal lamb sacrificed in Egypt, and in the days of the Temple.

This article is from the Jewish Youth Journal.

CENTRAL COMMUNAL ORGANIZATIONS IN THE JEWISH COMMUNITY

(Continued from Page Nine)

sion; to determine the principles on which the funds raised were to be allocated among the beneficiary agencies.

For the most part the member agencies of the early Federations were services responsive to the needs of that period for economic assistance. Employment, achieving self-support, and questions of immigrant adjustment loomed large among the difficulties of a new population. The great upsurge in needs abroad and in the support of national and overseas institutions which took place in the 30's, plus a growing awareness of special Jewish problems, accelerated the development of the Jewish Federation-Welfare Fund structure which we have today.

It is within this period that there has been a great recognition of the changing factors in our Jewish population and a greater awareness of special needs and objectives which should become the basic responsibility and the focus of Federation interest. These changing factors are primarily economic in terms of our changing from the original occupations of immigrants to our becoming lar-

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gely a "white collar" group. Large sections of our population are now native born or third generation with relatively few in need of primary adjustment services. In addition, there is a recognition of the importance of what has been called the development of the Jewish community, a term indicative of a growing self-awareness of our place as Jews in the dynamic life of our continent.

We are just at the beginning of formulating the role of Federations and Welfare Funds in this new environment in which we are living. We are aware in our fund-raising, and especially in our budgeting, of the great need to relate our services to fit the requirements of today. The development of governmental aid, the recognition of continuing large-scale responsibility for overseas problems beyond "crisis" years, our concern with national and overseas, as well as local, problems, all of these factors press upon us and create urgency for our assuming more adequately and effectively the tasks of planning the role of Federation in the community of today.

I would like to set forth briefly what I consider to be the four areas of interest which we must pursue if Federations and Welfare Funds are adequately to fulfill their responsibilities:

(1) The tasks of self-examination through study and research. There is still too much done today that is left over from the thinking of the past. Services essential and desirable to meet the needs of 1910 have not all yet evolved into programs suitable for the needs of the 60's. There is a healthy increase in the desire on the part of community leaders to study their services and even further to try to arrive at an understanding of what they are seeking as basic objectives in their program as a whole.

(2) The second important requirement for meeting our obligation is the recruitment, development, and retention of the most competent personnel.

(3) Related to this is the need to recruit and develop lay leadership. A Federation or Welfare Fund is a kind of machinery, but it is not an automatic machine. It is a human apparatus built up by living people and consisting of the sum of their effort. This human machinery will do the most effective job only if each part, Federation, Welfare Fund, service agencies, boards, committees, etc., is each composed of sincere, competent, and devoted workers.

(4) Based on these and other considerations, Federations and Welfare Funds have been reviewing the structure and character of their organizations. They are in theory the central agencies of the community, organized to give an opportunity to all members of the community to contribute and to participate in the affairs of the communal structure. Actually, we are far from having reached this goal through concrete procedures, but we are making progress in our communities and this, too, is an area in which more individuals are giving thought and studying problems.

The need and desire for a good Jewish community is "everybody's concern". Men do not have a monopoly in communal work. Women obviously have a stake in the community and have established for themselves a unique role in contributing to the leadership of Federations and Welfare Funds. Leadership for community responsibility imposes a special qualification. It demands the ability to transcend traditional loyalties. Leaders of Women's Divisions and women's service groups recognize that a real community leader must assume a community point of view, which means she must encompass every facet of the community and be willing to give to each the consideration which it requires.

Leadership should be a process for reaching goals which motivate and validate Jewish communal existence. These goals include coordination of efforts, the promotion of high standards of performance, the fostering of positive Jewish values and the enhancement of the effectiveness of the Jewish home as a basic unit of Jewish life for the enrichment of the total community. Relating leadership to these values gives our work a dramatic and consecrated quality which will inevitably inspire others to more dedicated communal service.

I cannot say enough to stress the importance of a good year-round women's division in a community. It is a valuable asset not only at campaign time, but to all activities connected with Federation. A soundly-functioning year-round Women's Division provides for: 1. Development of new leadership; 2. Continuation and utilization of old leadership; 3. An educational program to familiarize women with community structure, Federation and Welfare Fund activities and needs, and also to inspire them at campaign time to maximum giving and working; 4. A unifying force in the community; 5. Strengthening of Federation activities; 6. Availability of volunteer services for those agencies requiring such services. 7. Sparking the entire community.

We are working toward an acceptance of responsibility for serving the needs of the whole Jewish population through our concern with the welfare of all individuals and families, whether the need be here or overseas. We are examining our cultural institutions, our community centers and our agencies for Jewish education. We are reaching toward a greater understanding of our place as a group in the community, moving along more positive rather than on defensive lines. We recognize that our problems extend beyond our

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own city limits, so through our central organization we work cooperatively with other similar organizations in other communities in planning to meet these far-flung needs.

There are many problems faced in meeting our responsibilities. While none of these problems have been solved completely, the record of our Federations and Welfare Funds is a record of splendid attempts to meet them and a record of considerable achievement in many areas. Outstanding has been the development of a cooperative spirit, the learning through experience of what can and cannot be done in Jewish communal organization; and the development of a competent, sincere, informed and devoted lay and professional leadership.

The Federation and Welfare Fund of today stands as a solid accomplishment of organizing for communal living on the part of North American Jewry and it is facing a promising future.

RACIAL INTERRELATIONSHIPS

(Continued from Page Twelve)

pattern of present-day civilizations. This exposé brings me to the second part of the topic that is the reason, or rather the pretence, behind any type of prejudice.

Anthropology and psychology have taught us that no human being is born with pre-conceived opinions. He acquires them. If children of various colours, creeds, and religions were brought up together from their birth in the proper hospitable environment they would learn to accept their differences without revolt. However, the relations with other groups would test their aptitude to surmount the disgusted feeling created by insulting remarks or polite rebuffs.

As a rule prejudice comes about as a result of frustrations, a sign of weakness, resentment, and jealousies. It is often generated by bitterness, the universal clash between misery and wealth, the age-old struggle for recognition or for freedom, the insecurity, and the fear of life or of the future. It may be an obscure desire for revenge, a hidden sentiment of guilt, an inferiority complex, in other words inhibitions and the whole series of emotions influencing human reflexes and behaviour. In fact, it would take much too long to even attempt a synopsis of the general causes responsible for the widespread misunderstandings of the human race. Moreover, it is not my intention to engage in controversial matters in order to remain objective and avoid explaining how certain ambitions demonstrated by factual evidence may have spoiled the outlook for future generations on this planet.

Coming back to the core of these remarks as inspired by the above facts, how can we individually or collectively conceive national unity in Canada with the full acceptance and respect of racial differences? For three centuries our country has felt a three-way influence to which was added the cosmopolitan trend of more recent years. The first and dominating influence was the French. Later, the British presence gave added stimulus to the young country. Then, the continental current from south of the border left a deep imprint.

The bulk of Western Canada was settled by German and Ukrainian immigrants while in recent years, since the end of World War II, over a million and a half Neo-Canadians from all sources entered Canada. The majority came from Germany, Great Britain, Italy, Holland, Poland, Ukraine, Greece, France, Belgium, Switzerland, Hungary, the Middle East and a few others parts of the world.

At the outset the presence of the French element was not easy to reconcile with the British ways and habits. On both sides a certain mostly unspoken hostility existed. We are only beginning to feel a growing understanding and acceptance. It would be just ridiculous to expect the Neo-Canadians to forget their own culture and acquired habits, in our country which is their new land of adoption. If they complied with a uniform pattern of life based on common concepts incompatible with freedom and the very foundation of individual liberties, they would loose their personality.

Would you want your neighbour's wife to wear an identical dress such as your own matrimonial half wears? Suppose all the ladies on the whole street were forced to wear an exactly similar dress? That would be the end of your family life unless you would move out to another place. The same line of reasoning applies to the intellect, religious and moral freedom of action.

Every group in the complex weaving of the Canadian structure has had a tremendous repercussion on the scientific, educational, and cultural advancement of the whole country. Nowhere, is it more apparent than in the Province of Quebec as demonstrated by TV shows, musical entertainments, paintings and theatrical plays, just to mention these few examples of cooperation. There are as many talented artists among recent arrivals in Montreal as there are Canadians of talent in the field of arts who are successful in England, France, Italy, and elsewhere. Perhaps, we have not shown enough friendship for these newcomers. Our attitude was not always cordial toward them. Who are we to impose upon them a standard modus vivendi and look at ourselves as a criterion of indulgence?

Sometimes I feel pity for those

who have not learned to smile, to love people, and to swallow any jokes they may hear about themselves. True, we have fought a war in order to repudiate ostracism and resentment between people of goodwill. Is it not surprising also to notice how all the major scientific discoveries, the improvements of technology as well as electronics were put on the market as a means to achieve fuller destruction more efficiently? Communication and transport equipment particularly have created such international interdependence that a new solidarity has emerged out of catastrophic events. Civilian population is not protected any longer against the horrors of an armed conflict. On the regional level no more isolation remains.

Prior to the hostilities, segments of our vast hinterland were far apart from their nearest neighbours. The people who lived in these remote places were indifferent to what happened elsewhere. To them, home was that little spot from where they have never escaped, never travelled or visited other geographic areas. Naturally, their state of mind did not permit them to accept intrusions willingly at first. Fortunately, these days have gone for ever. No seclusion is possible under actual conditions.

In conclusion let me bring to you what I was taught by personal relations with people from some sixty different nations as a host on behalf of the City of Montreal for six international gatherings held locally after the war. Other observations were gathered in most of the countries of Europe, also memories left by the visitors received from every part of the world during the fulfilment of my major function at the office. I was also privileged to assist in obtaining hundreds of immigration permits for Jewish refugees who were escaping from European territory. To my way of thinking these frequent contacts have supplied the most enriched period of my existence with an invaluable philosophy.

Sometimes, these newcomers felt a certain apparent hostility on the part of a few individuals all over Canada. Others who came with seemingly good intentions expected too much and made every possible endeavour to teach us how to do business. Certain attitudes reminded me later of the Hollywood play entitled "Gentlemen's Agreement". You all know the history and the conclusions. Why take these matters face down instead of fighting openly for recognition? Now you will be interested to hear a statement from a former enemy nation, West Germany, extracted from "Deutsche Korrespondenz", dated January 27, 1960. It is made by the Minister of Interior of Rhenania-Westphalia, Hermann Dufhues, under the title, "No Tolerance For Intolerance". This appeared shortly before the rage of swastika paintings on buildings:

"The history of the persecutions to which the Jewish people have been subjected to has lasted for two millenniums. It has stricken an ethnic group which has never been a political power and, therefore, could not be a menace to anyone. It was directed against human beings independently from their individual habits. These facts prove that anti-Semitism is one of the most sinister phenomena in the history of mankind. Moreover, these persecutions in spite of their length have reached their most dreadful culmination during our century and on the German soil".

"When looked upon from this standpoint the particularly disgusting character of the anti-Semitic move throughout the world lately gives a striking significance to the state of mind of certain people. The wave of anti-Jewish scribblings which has been prevailing in many countries has provoked shocking reactions which are not quite extinct. In connection with the German opinion, the first emotion has been succeeded by a firm decision to stop this nightmare once for all on the soil of Western Germany. However, the idea that a few Hebrew citizens could again live in a state of fright is unbearable to the large majority of the Germans."

SCIENCE AND ETHICS: THE CONTRIBUTION OF GREECE, INDIA, AND ISRAEL

(Continued from Page Sixty-Seven)

tivity, health, security, all these are now based on what science achieved, and from day to day the vital significance of science in all branches of action shows a progressive increase. Pure science and everyday action are interlocked.

Science, however, with all its spiritual and material importance, by its very essence stands beyond good and evil. By its power we can explain the phenomena of Nature, and man is a part of Nature, but science is incapable of telling man what path he should choose in life. By means of science it is possible to bestow blessings on humanity: health, prosperity, and intellectual progress. By its power it is also feasible to bring about ruin and destruction, and to destroy civilized humanity. The tree of knowledge of good and evil does not blossom on the soil of science. Science strives to lay bare the secrets of Nature, but not to counsel man what he shall do.

There can, however, be no science without scientists, and the scientist is not just a thinking and contemplating machine, but a personality, carrying a lofty moral responsibility. The crisis

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discussed in our time is not a crisis of science.

The scientist, therefore, will not be discharging his mission faithfully or be worthy of his task unless, while yet augmenting the capacity of science and enlarging the bounds of pure knowledge, he makes every effort to foster the moral values on which the relations between men and between peoples must rest. The tree of knowledge of good and evil must be planted in the soul of every man, and first of all in the soul of men of science, so that their creative activity may be a blessing to mankind.

The discovery of scientific truth is a goal in itself, but it is also a means to an exalted end: the advancement of man and of society, the dominion of man over Nature for the sake of his spiritual and moral elevation, and the economic and social well-being of each people and of the entire human race. We must not separate the exploits of science, which are the achievements of the human intellect, from the values of ethics, that is to say, from the imperatives of the human conscience, the divine element in man. The secret of man's intelligence, which is capable of comprehending the structure of the cosmos and its host, has never yet been penetrated and I do not know if it ever will be. Nor has anyone penetrated the secret of the human conscience, which equips man to give up his life for values dearer to him than life itself. But both of them exist, and it is only through their inmost integration that there will flourish for man the great and glorious blessing that is hidden in each of them.

We shall be doing violence to the truth if we say that the greatness of ancient Greece was restricted to the realms of beauty and intellect alone. In the writings of Plato, Aristotle, and Plotinus, we find a profound aspiration for the good and the just. It would equally violate the truth to say that the greatness of ancient Israel was manifest only in the religious and ethical messages of its Prophets. The Books of the Bible are overflowing with sublime beauty and deep wisdom. Likewise, the teachings of the Buddha are not restricted to laying down a noble and redemptive way of life, but radiate profound and original philosophic thought. It is true, however, that the center of gravity of Greek genius was in the realm of art and philosophy, as the center of gravity of Buddist teaching was fixed on freeing the individual from suffering and tribulations. With the Prophets of Israel the central theme was the supremacy of religious and moral consciousness.

The renascence of Israel in our day has not been merely political and material in character. Israel cannot endure without strength and power, but we still hold fast to the faith that has accompanied our people for thousands of years, faith in the supremacy of the spirit. Not the spirit opposed to matter and divorced from it. The duality of matter and spirit was foreign to Jewish outlook is Biblical times, as it is foreign to the science of our present. We believed, and still believe, in the supremacy of the spirit that pervades matter and rules it. On this faith is founded the historic mission and destiny of the State of Israel.

And the supremacy of the spirit implies not only the supremacy of science and intelligence, but also that of conscience and of morality, of which the authentic and practical expression in our lives is "halutziuth", the quality of pioneering and personal dedication to man's mission in life. The return of Israel to its land in our time is without parallel in history. We are receiving the fragments of a people scattered throughout the world, to rebuild the ruins of a small and poor country surrounded by enemies, and to establish a model society constructed upon a basis of liberty, equality, co-operation, and love of our fellow-men.

The great Book, or, more correctly, the collection of great Books, that has given us the prerogative to be known, in honor, as "the people of the Book," was created at a time when our people lived on its own soil and was sovereign in its own right. Though it was a small and poor people, small in numbers and poor in military strength, and in extent of territory, yet from that day to this it fell in no wise behind any nation in its creativity, and it gave to itself and the world Books of the highest spiritual values, of a majestic and enduring expression of poetry and thought, of morality and religion.

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When we went into exile we continued to live, in our hearts and our minds, within the bounds of this Biblical heritage; but we did not continue to create anew, save for multiplying the making of interpretations and interpretations of interpretations, explanations and explanations of explanations, about our sacred writings. Our spiritual lives, like our material lives, were impoverished and shrivelled. And if, at the commencement of the modern Renaissance period in the seventeenth century, a great eagle, Baruch Spinoza, rose from our midst and in his lofty thought ascended to the skies, he was cast out of our nest, and shed his light on others uttering his profound words in a foreign tongue. We lived in a political, an economic and also a spiritual ghetto. This was not because our creative power was atrophied — had that been so, it is doubtful if we could have maintained our identity under those terrible conditions — but because we had been torn from the roots of the people's vitality: from homeland and independence.

The new period that began with the renewal of the upbuilding of our Homeland eighty years ago, and of our independence during recent years, opened up a new chapter, not only in respect to our status in the world, but also in regard to our spiritual creativity. True, for the first phase of the third restoration of our independence, and that phase will last for many, many years, we shall, as up to now, indeed, be constrained to invest the better part of our energy and our spiritual and physical forces in Israel in fortifying our security, developing the country, building up its economy, absorbing its immigrants, and laying safe foundations of a free and independent nation, sovereign in its own right.

Our independence is still in danger; we are still beleaguered; we still face vital problems in regard to immigrant absorption; our deserts still await redemption. Our primary endeavor, therefore, must lie in the security political and economic spheres. These efforts, however, will not succeed unless sustained by a great spiritual dedication.

One of the marvels of our generation has been the victory of the Israel Defence Forces; but it was not by its weapons or its numbers that the young Israel army withstood the onslaughts of the enemy hosts. Its secret weapon was the high moral quality of our youth. The upbuilding of the country, too, the hundreds of villages that sprang up as if overnight in every corner of the land, the discovery of water in a desert left arid and barren since the dawn of Creation, the hundreds of thousands of immigrants assembled in the Homeland within a brief space of time — all these things were not done by means of technology and finance alone. A decisive factor was also the power of that same tenacious spirit that inspires our people. The Jews of Yemen and Babylon were speeded to Israel by modern aircraft. But the real driving force was the messianic vision they had preserved in their hearts from the moment they went into exile, over two thousand five hundred years ago. Had it not been for that spirit they would not have clung to their Jewishness, they would never have returned to Israel.

What is the nature of the spirit we need? First of all, the conquests of science. Our work in Israel is perhaps uniquely difficult, in the internal and external hindrances it faces. Our constructive work will fail unless we know how to mobilize all the achievements of science to the aid of our economy, our education and our security. We dare not be content with what has been achieved so far; we must reinforce our intellectual capacity, for the sake of new, additional scientific attainments which will help us to overcome the obstacles, to improve the quality and productivity of our work in building our country and defending it.

The value of science, however, lies not merely in its practical uses, but in enhancing the distinctive qualities of man and enriching his spirit. We are few, and few we shall remain; our country is small and small it always will be, though I hope we shall succeed in expanding its economic capacity. The sole greatness which awaits us, one inherent in our character, is greatness of spirit. Science, knowledge of the world and all therein, discovery of the secrets of Nature and of existence, through these we shall rise ever higher. There is no limit to the capacity of man to penetrate the secrets of Nature and the universe. We have never accepted the discredited theory that the world is composed of blind and crude

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matter, just as we have never accepted the fallacious opinion that everything we see, feel and hear is only the disembodied creation of the imagination and spirit.

All the great men of Israel, in days gone by and in our times, whether through religious intuition or scientific comprehension, have always recognized the all-embracing unity of existence, the one-ness of matter and mind. Man is a part of the marvel of existence, which in all its unity has many manifestations, both material and spiritual; and man, as an organic part of his complex existence, which is both material and spiritual, both natural and divine, has the gift of seeing and observing, of understanding and comprehending the nature of the universe. Man has two means of probing the secret of being: Through his internal and his external contemplation.

There is no end or bound to man's intellectual capacity, and the peaks to which science has climbed in our day are only the first rungs in a ladder that is set on earth but whose top reaches the sky. Man in Israel is inferior in his qualities and capacity to no man in the world, and nothing will be denied him in the kingdom of science, if he makes the deliberate effort and boldly and unremittingly presses on upwards.

Science in isolation, however, cannot suffice; it needs moral force to direct it. The second spiritual imperative, therefore, is the great and eternal ethical values of Judaism. Not only we, but other ancient peoples as well, have at different epochs given voice to great and sublime moral truths. But, I doubt if there was ever anyone who succeeded in doing so with a mightier vigor or with a purer and holier passion than did the Prophets of Israel.

The idea that man was created in the image of God, and that all men are the children of God and therefore brothers, the precept "And thou shalt love thy neighbor as thyself," our Prophets' vision of peace and justice, in no ancient or modern literature is there anything to excel or even equal them. And our Prophets found and demanded justice, not only in the life of man, but in the whole world, in the entire cosmos.

Isaiah, one of the greatest of our Prophets, envisions justice and peace as imprinted upon the heavens above and on the earth beneath. He says: "Drop down, ye heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and let righteousness spring up together" (45;8). And when the Psalmist seeks in one short verse to catalogue supreme moral values, he says: "Mercy and truth are met together; righteousness and peace have kissed each other." And he adds: "Truth shall spring out of the earth; and righteousness shall look down from heaven" (85; 10-11). The moral content, in the words of our Prophets, is inherent not only in man but in the whole of Nature: the skies pour down righteousness, truth springs out from the earth.

Only by pursuing the goals of prophetic ethics is it possible to direct the tremendous and fructifying power of science so that it may be a blessing to peoples and to men. Sciences, unguided by moral values could be dangerous.

Morality itself, however, can be beneficial on one condition alone: not if it is preached to others, not if it is elegantly expounded, but if it is observed not just in theory but in practice also, if it is attended by pioneering that fulfils. Moral values are transformed into a creative revolutionary force that repairs the imperfections of the world and enhances the life of man, only through the experience of personal pioneering and fulfilment. We have learned this truth through the experience of the pioneering forces which were at work from the beginning of our settlement eighty years ago until our own days.

The ancient Chinese sage called Kung-Tze (Confucius), who lived in the days of Jeremiah, and remained the teacher of the Chinese people for two thousand five hundred years, condensed the whole doctrine of pioneering into one short and incisive saying. One of his disciples asked him: "Master, who is the higher man?" Kung-Tze answered: "The higher man is he who first carries out himself what he demands of others, and then demands of others only what he does himself". The three generations of pioneers who rebuilt our country and established the State of Israel did not preach the return to Zion — they fulfilled it.

The longing and yearning for a Jewish State were alive in the

Jewish people all the years and generations since our second Temple was destroyed. What produced the miracle in our day? What converted the prayer, the yearning and the longing of the heart into the reality of national independence? It was the will to pioneer action that was awakened in the hearts of the lonely few, who went forth eighty years ago from behind the walls of the Old City of Jerusalem and from the distant exile of Hungary. They came together to establish the first Jewish village of our time. They were followed by scores and then by hundreds, and then by thousands and hundreds of thousands. It was they who made the miracle.

It is only pioneering which fulfills that lends force to the moral values to which we adhere. Without pioneering, without personal fulfilment the values are emptied of their content and are turned into verbiage, which becomes deceptive and hurtful.

The establishment of the third state of Israel in our time has opened a new era. At its establishment, the State comprised some 650,000 Jews. It still comprises less than two million Jews today. We have yet to consummate the process of rebuilding. The road ahead is long and hard. And while engaged in our national regeneration we must always remember the messanic vision of Redemption that preserved us for thousands of years. That vision foresaw not only the complete redemption of the Jewish people, but of all humanity. For there can be no whole and lasting redemption of one people without the redemption of all nations. And we shall discharge the great and difficult task that is laid upon us only if we are true to the great vision of the Latter Days which Israel's Prophets foresaw and which will surely come to pass. The vision will be realized in all its fulness if, side by side with all our practical efforts we also cling tightly to spiritual values: the achievements of science, the ethics of the Prophets, and pioneering that fulfills.

THE ADVENTURE OF BECOMING A CANADIAN

(Continued from Page Fifteen)

ter to serve it, it is our duty to look with understanding and compassion upon the many races, creeds, and cultures that have made this great land their home. If we do this, we become greater individuals ourselves.

I worked once for an unusual man who looked life in the eye and did mighty things in a short lifetime. "Most people," he would say, "use one-quarter of their brains about one-tenth of the time. Men and women do not want to think, they only want to be comforted." This young man took over a puny little newspaper in Vancouver after the First World War, and he made it grow, as he grew himself, into a power in Canadian affairs.

When he sent me to the Press Gallery in Ottawa, where I was the youngest correspondent, it was in the early months of the Depression and the Bennett regime. Some of you remember those grim days. His instructions were simple: "The big problem in Canada is jobs and wages," he told me. "Never mind the speeches in Parliament, unless they mean something, which most of them don't. Get into the Departments. Find out what is being done to create jobs and wages. Keep after the Ministers. Pay no attention to what they say they are going to do. Make them tell you what they are really doing. Then report it."

Bob Cromie was a real Canadian, a very important one in his day. He was not born that way. He made himself that way by questioning, learning, thinking, and then acting promptly. He moved around all over the world. And as he moved, he fired back what he saw in terms of policies for the development of Vancouver, and British Columbia, and Canada.

During the Depression, when everybody else went onto the defensive, Cromie in Canada, long before Roosevelt in the United States, waged war on the "depression mentality". "Montreal and Ottawa," he would snort, "are hopeless. The people there still look back, across the Atlantic, into the past. Canada has got to look forward, to the North, and westward to the teeming millions and markets of Asia." He was one of the idols of my youth, and it was he who taught me to look below the surface of things. It was the beginning of great adventures. But I find, as I look back across the years, that he thought almost only in terms of economics, that

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he was a very impatient man mentally, and that he persuaded himself things were simpler than they really are.

It takes a strong mind and an understanding heart to have worked diligently and honourably, developing a pattern of thought and action, and still be able to see that there is plenty of room in this great, rich country of ours, for others, equally honest and equally energetic, to have come to quite different conclusions. It is easy, and human, when one reaches a congenial plateau in life, to stop questioning and growing and to settle down into a conventional pattern of outward success. This is the accepted thing. Family and social pressures make it hard to resist, and harder still to break away from.

What mother has not caught her breath in fear when her little one fared out alone into the adventure of school? Families and communities are far less compassionate than mothers are, and they can be ruthless when they set out to make life hard for a member who is not content to trot with the herd. You may even jostle and gouge, if you don't care for trotting, as long as you are careful never to stray beyond your own herd's little pasture. You can slander and trick and claw at the next fellow until you clamber to the top of your own particular heap, and you will be loaded with honours, if that is the kind of honour you want.

Canada has many communities that answer this description. So has every other country. Some of these communities of ours are very large, with traditions, outlooks and cultures which have taken deep root in three and a half centuries of history in North America. Others have come among us more lately, and they, too, have traditions, outlooks, and cultures of their own. The most brilliant sunrise is a drab and colourless thing beside the rich variety of our many peoples. Canada has forty-eight ethnic groups among its citizens. Every one of these groups has its own ways of thinking, living, and worshipping God.

Very few Canadians ever stop to think about it, but one of the most important things we have got to realize about our country is not only the almost infinite variety of its people, but the still more important fact that no single group in Canada constitutes a majority over all the rest. It is true that two of them are comparatively big. History has made these two important because they got here first, and because it has been out of the rivalries and compromises between them that the framework of our Canadian civilization has been set.

But we are still a nation of minorities under the law. And every Canadian minority, and every adult in each group, has a contribution to make to the growing and changing body of law and custom under which we all live. This is as much the right of the last Hungarian who fled here from Khrushchev's murderers, as it is of the first Acadian who found a new home in the little village of l'Acadie, across the river beyond Caughnawaga, after the heartless expulsion of his people from Grand Pré two centuries ago.

Hungarians? Acadians? Every one of us, historically, is the son or daughter of refugees. Even the original Canadians have become refugees, in their reservations, from the rest of us. Though, for many of us, there has been no other homeland but Canada for centuries, every one of us drank in ancient prejudices and racial ghost stories while we were learning to walk, along with the family language and religion. It is because we all begin life hobbled with suspicions that not one of us can be born a Canadian. How can you be a Canadian and fear, or distrust, or look down upon all other citizens of your country who are not members of the particular religious, or ethnic, or social, or geographical group you happen to have been born into?

What nonsense! What cruel, crippling nonsense prejudice is! Let me tell you a story. It is a tale about the death of a prejudice.

We have an apartment in New York where we spend several months each year. It has been my dear wife's headquarters as a pianist ever since the war. From it she has organized her master lectures at the McGill Conservatorium of Music and I do most of my writing there now. Every Friday night when we are in Manhattan, our home is open to young Canadians who have nowhere else to go for Shabbas dinner, and who are lonelier than their families realize back here in Montreal or Toronto. There is much good talk around our table and during the leisurely evenings afterward. I am learning as much about Ju-

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daism from the searchings and longings of those youngsters as from the books about it.

One Friday evening we were chatting about Israel, and about the quest in every human heart for understanding and peace. We discussed the social attitudes and internal frictions within Jewry which, of course, are no shock to a man long familiar with denominationalism in the churches and with the rivalries and suspicions which divide all Montreal, like Caesar's Gaul, into three parts, each with ingrowing toenails of the spirit.

I have observed in both Canada and the United States that the Sephardic Jews consider themselves a cut above the German Jews who, in turn, condescend somewhat to the Russian Jews and still more to all the rest. I have been told that in Israel it is the other way around. The Russian Jews are the aristocrats of the Jewish State, with the German Jews in the middle, and the Sephardic Jews, who come mainly from the neighbouring Arab states, at the bottom of the heap. In Israel, as in North America, Jews who are advancing economically, professionally, and socially, are often uncomfortable when they meet their very Orthodox fellow-Jews who wear the kaftan and the payoth. They squirm and cross the street.

One of the great ladies of Israel is the daughter of a Russian Jew whose name is honoured as Chaim Weizmann's is. She is also the daughter-in-law of an English lord. This aristocrat of Israel shared the distaste of most Zionists for the old Palestinian Jews of the Wailing Wall, the Aghudim, whose extreme Orthodoxy is at times a thorn in the flesh of the modern state. But let me tell you her story in the words of one of her closest friends who repeated it at our table some days ago:

During the siege of Jerusalem by the Arabs, the Jewish city was under constant sniping, day and night. Israeli who had to venture out slipped from doorway to doorway or crept through cellars and along back alleys. Brave as they are, the men and women, boys and girls, who liberated, and built, and are defending their homeland, went in terror of their lives under the merciless fire from the old city, hugging cover wherever they could find any. The streets were almost deserted. Almost, but not quite. For the Aghudim scorned to take shelter. Strong in their faith in the God of Abraham, they walked upright and unflinching through their streets and looked neither to the right nor to the left.

That is not all. When the bombings came, and the Israeli dug desperately for their dead and wounded in the ruins, the Aghudim dug with them. But they dug with a difference. When the Israeli took time off to eat the rations which the army sent up, the Aghudim would not eat. The food was unclean. They did not eat, nor did they rest, but those frail scholars dug for twenty-four hours a stretch, with a strength that came from something far greater than rations. This story moved us all deeply on Friday night, and I hope it will light a candle in your hearts.

Israel is a tiny land, one of the smallest in the world. Its people burn with patriotism and sacrifice, fulfilling a mission which God gave us thousands of years ago. All the ideals of a patient and passionate race, tested and cleansed through ages of anguish and hope, have burst into flame in the wake of the greatest massacre since mankind first learned the devilish arts of torture and murder.

What we are talking about together today is a somewhat different thing. Yet its principle is the same. In Canada we have only a very short and comparatively uneventful history of our own to build on, and we have still to find in our hearts a mission in the world that can fire the loyalty of all our sons and daughters. Finding our mission is our mission, as individuals and as a country. We shall never have any mission to fulfil, as the people of Israel are fulfilling theirs, until we embark, every one of us, upon the great adventure of becoming Canadians, and so launch our nation upon the great adventure of becoming a people.

What is Canada? We forget sometimes that we are citizens of the second biggest country in the world, next in size only to Russia. Even China, with its 600 million people, is smaller than Canada. Immense Brazil is not as big as China, and our powerful neighbour to the south is smaller than Brazil. We are not only the second biggest nation in the world, which is a blessing. We are also one of the emptiest, and this is more dangerous than we think.

This vast land of Canada, rich beyond dreams, is our heritage. It is ours, to do with as we elect. In this lush and almost unbounded pasture-land, with room and resources for a great and powerful people, we Canadians live, a little human herd, less than 18 million of us, strewn across its half-empty face, and divided among ourselves, as we know, into forty-eight ethnic groups, all more or less suspicious of one another, and further subdivided by language, culture, faith, social position, economic interests, and geography.

Our occasional strength we are aware of, up to a point. We have tested it to a considerable degree in wars abroad which mercifully never came too close to our homes and our families. Canada's normal, day-by-day strength we see less dramatically. We become conscious of it when we listen to the music of the generators in a great power house, when we travel hour after hour across our boundless wheatfields, when we walk in the

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canyons of our cities, when we consider the status of the Canadian dollar on the market places of the world.

But Canada's strength is a quiescent one, seen dimly in little glimpses. When we travel abroad, it pleases us to be received with courtesy and affection everywhere, though sometimes we have a twinge or two when we wonder if perhaps Canada has no enemies because Canada has never yet done anything important enough as a nation to provoke criticism. And we boast in Europe of Canada's bi-cultural civilization, which most of us are exceedingly careful not to participate in at home.

Israel is a great adventure. The people of that tiny state are engaged in one of the most daring pilgrimages of all time. Millions of human beings, on both sides of the Iron Curtain, are stirred at the very name of Israel, a land and a people that provoke the deepest emotions in mankind, for or against. The Israeli adventure has spurred men to write great books. Who has not read "Exodus"? And who, having read it, can remain unmoved? True, it was written by an American, and his anti-British bias is a grave flaw in it. But it is a vivid chapter in one of the world's immortal stories, a story that began thousands of years ago and will not be ended thousands of years from now.

Where is there a book like "Exodus" about Canada?

Yet the Canadian story, too, has in it the makings of one of the world's great epics. When our writers, earnest men like Bruce Hutchison, Leslie Roberts, Jean Bruchesi, and Arthur Lower write about Canadians, they write about all the things we are not.

Even Hugh MacLennan in his famous novel, "Two Solitudes", an admirable attempt to explain our two senior groups to one another, even MacLennan missed the point. At the time when he wrote and published "Two Solitudes", he had just started out on the adventure of becoming a great Canadian, and if the book was such a sensation when it appeared, and if it ran into so many editions and languages, it was because nobody else, in Canada or elsewhere, had ventured yet in print even as far as MacLennan had travelled.

What all of us have to discover, and this is a personal discovery that every individual must make for himself, is that to become a Canadian you have to adventure beyond the "Solitude" into which you were born, not just peer out of it over your own fence. You must go out and make the other "Solitudes" living parts of your own mind and spirit, and you must make yourself big enough to hold them in your outlook without losing your own identity, though you will find that your identity is growing much finer than it was.

We must discover, for ourselves and by ourselves, the beauty and gentleness, the strength and truth and patriotism, the skills and traditions, in these other Canadian "Solitudes". And we must all stop trying to prevent one another from pouring the qualities of our forty-eight ethnic groups into the living blood-stream of Canadian life. We must learn compassion for the blind spots of our neighbours, instead of hating and fearing them, as we have compassion for the shortcomings of our own groups. Love and compassion, in a people as in an individual, are pale and short-lived things unless they come from understanding which must rest on knowledge, from intimate contacts, not from afar.

Impossible? Not a bit of it. Difficult? All great things worth doing well are difficult. Canada is the only country in the two Americas which has attained sovereign status among the nations of the world without going through the agony of a revolution. We did not win our freedom, we grew into it, as a rich man's son inherits his father's fortune. Perhaps if we had killed one another for our beliefs, we would have been forged into a people long ago. But I think things are better as they are.

We have been forced into greatness only occasionally, and then by events we had no hand in shaping. The far greater adventure of becoming true Canadians in our own land is wholly in our hands. Nobody can force us to it and nobody can keep us from it. It is still a right and a duty which every citizen can tackle or shirk, to suit himself, just as in Canada it is still a man's privilege and responsibility to decide the moral issue of whether his duty lies in military service or elsewhere.

These are tremendous freedoms, for which we have fought abroad to guard against distant threats, but which none of us has ever had to fight to win. These freedoms carry duties which we sidestep at our peril.

The last time we were in Mont-

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real, we were privileged to attend a great dinner of the Canadian Jewish Congress at which the Prime Minister spoke. The immense hall was filled with leaders of Canadian Jewry, and the man who is the head of our government spoke with knowledge, with understanding, and with a respect which rang true, of Jewish Canadians and their unstinted contributions through two centuries to the land we live in.

I could not help reflecting that only a few years had passed since this man made some unfortunate remarks about French-Canadians, and that in the convention which chose him to lead his party a great Québec bloc voted against him. John Diefenbaker, since the time when he still looked at French-speaking Catholics over an English-speaking Baptist fence, has travelled a long way along the path to becoming a very great Canadian. His Minister of Labour is a Ukrainian-Canadian, he appointed a Redskin to the Senate for the first time, he introduced simultaneous translation into the House of Commons, and he makes valiant efforts to speak French, as his ministers do.

He told us with deep feeling of the Bill of Rights which his government will introduce at the next session of Parliament, resolved that anything legislation can do to limit sectionalism and prejudice will be done. I have been away from Canada almost continuously since the last government was defeated. I have no opinions about the Diefenbaker cabinet's qualities or shortcomings as administrators, and if I had, this would not be the place to air them. But I do say this: John Diefenbaker and his government are daring the great adventure of seeing Canada whole and without bias, and the example they are setting is one for us all. For this we must honour and thank them.

I wish we had time this afternoon to look into the four senior Canadian groups whose blood runs in my veins, and whose strengths and weaknesses, fears and greeds, I know as intimately as I know the workings of my own heart and mind. I could tell you what simmers in the spirits of the Mohawks, the Crees, the Siwash, and the Abenakis, as they sit behind their fires and look out upon the strife and turbulence that the Palefaces have brought, along with great cities and mighty works, into the one-time serenity of this vast land. I could tell you this, with understanding and respect, because I once spoke their tongue and I have tried to fight their fight for dignity and a rightful place in their ancient homeland.

Then I could tell you how powerfully Canada's history has been shaped by the fact that most of the older English-speaking families in Eastern Canada, until after the Napoleonic Wars, came to this country, not from the British Isles but from the Thirteen Colonies across the border.

The New Englanders brought with them a hereditary hatred of the French and of Roman Catholicism which, I regret to say, survives with extraordinary persistence even in our own day. We all know English-speaking families in Sherbrooke and in Montreal who have lived for generations among French-Canadians and still make it a point of pride to speak and read no French. In their minds the church of their neighbours, like the synagogue, remains an evil thing.

Embitterment by raids and massacres which the English, with their Iroquois allies, and the French, with their Huron and Algonquin partners, visited upon one another's settlements, and all these historic rivalries take up only a few paragraphs today in our history books. But the prejudices which they left behind are still handed down, unthinkingly, as principles which parents transmit to their children, along with the family language and religion, in their homes.

It is a great pity, in a new civilization which rests upon two of the greatest traditions in the Western World, that so many of our people stubbornly deny themselves the access which is theirs to a second culture of measureless beauty and richness. Far too many of the English-speaking people in this country have yet

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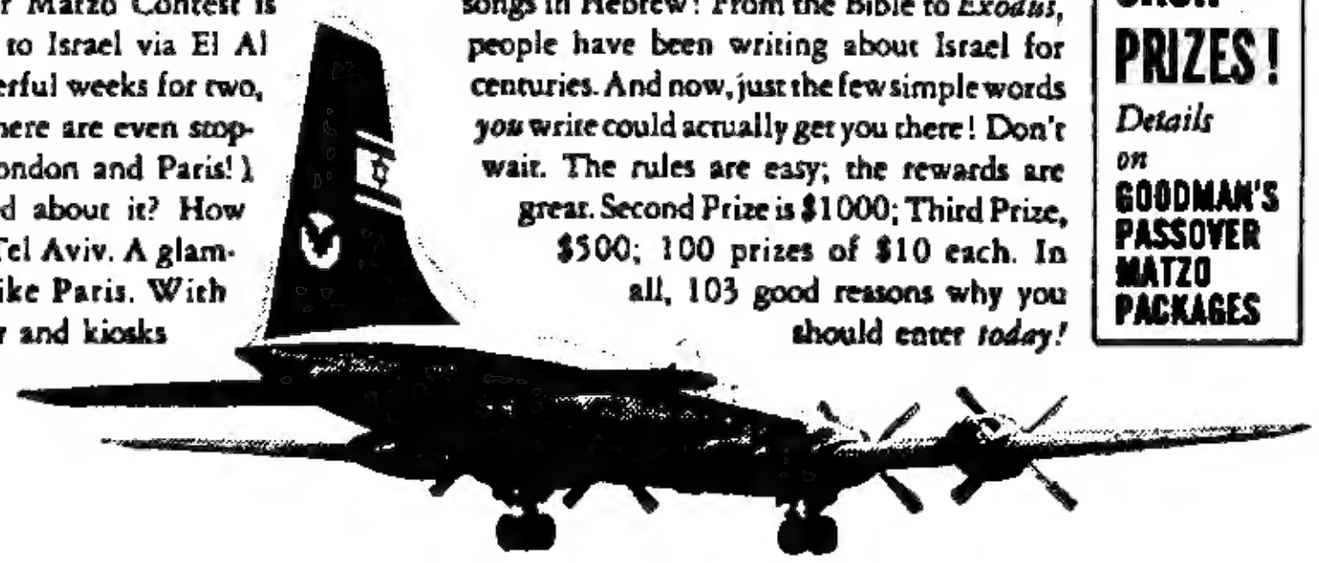

to realize that the old dream of absorbing and extinguishing the French died forever in 1867, when the Pact of Confederation became the constitutional law of this land. Such English Canadians as these have a long journey ahead of them before they can become Canadians.

The tragedy of these bootless resentments and suspicions is that they are handed on, very often, to newer ethnic groups, and so poison them in turn against a great and very vital people whose survival is Canada's surest guarantee against absorption into the increasingly monolithic structure of the United States. Of French Canada, though there is much more to say, I shall say less today. Just remember this. The French-Canadian people, after concentrating for more than 150 years upon survival in a continent where they have become increasingly outnumbered, living under a system of government which was not theirs but which they have learned to use with consummate skill, have come up smack against two startlingly new situations in the last forty years.

They have realized that their survival is now an accomplished fact for as long as Canada exists and that their problem is how to build for the future, not defensively but constructively.

They have also just emerged with dramatic suddenness from the Middle Ages into contemporary North America. For it must be realized that all the great industrial, political, philosophical, religious, artistic, and social movements of the past four hundred years swept around the French-Canadians without touching them. These five million neighbours of ours have been hurled almost overnight from an age of faith into a world of deadly struggle.

I tell you, because I have sat in on their anxious debates and I know, that there is an intellectual ferment at work in French Canada, among the clergy as well as the laity, which is as sweeping and passionate as the Renaissance, the New Learning or the Reformation. And let it be said that the leaders in free examination and discussion of the issues which are seething here are, strangely enough, those very Dominicans who were the instigators and brains of the Inquisition in Spain less than five centuries ago.

The fourth group whose blood I share, and for whom I have a particular affection, is the Acadians. If you have read Longfellow's "Evangeline" you know how the Governor of Massachusetts and Colonel Lawrence engineered their deportation from the land down by the sea where their fathers lived before Champlain founded Quebec. From this Province of Quebec, from distant Louisiana, and from up and down the Atlantic Coast of the United States, where they were carried into exile more than 200 years ago, the Acadians have filtered back through the generations to their old homeland, and fifty years from now New Brunswick will be the second Province in Canada with a French-speaking majority.

These gentle Acadian folk, whose speech is like music, had not a single school a century ago where the children could learn their own language. Now they have five universities. And they have a loyalty to Canada as a whole, and a concept of what Canada can be, which their neighbours, whom they are about to outnumber, have learned to respect and admire.

Great strides have been made in my lifetime since the days when I heard cries of "Maudits Anglais" and "Damned Frenchmen" in the streets of my native Province of Quebec. But we are not out of the woods. There is no group in Canada, not one of these four ancient ones whose blood and traditions have always been mine, with such a vital stake in the building of a great Canadian spirit and outlook, as the noble and blessed people who became mine 191 short days ago.

Let no Jew forget that less than thirty years have passed since the Jews in Germany had a greater sense of security than anywhere in the world. Since then, six million of our people have been wiped out as if they had never lived. And this in the land of Schiller and Goethe and of Schumann. Yet neither Germany, nor the France of the Dreyfus affair, was riddled as Canada is with smouldering prejudices only waiting for a madman to whip them into bloodlust. If there is a group in this immense land that has a stake in the great adventure of helping our nation to find itself and its mission, surely that group is the Jews.

We, more than any others, must dare the great and vital adventure of becoming Canadians, an adventure that can be as wonderful as the adventure of Israel, and in some ways, because this is such a tremendous country, many times more rewarding. This is no time in history for any man or woman who believes in freedom to sit by idly while his country drifts toward the moral morasses of materialism and spiritual stagnation. Even a business depression could unleash dangerous tensions in a sprawling half-continent whose power and stability are not yet firmly rooted in the hearts of all its people.

Let us not, through fear, shut ourselves into ghettos of the mind or spirit. Let us march, in faith and without dread, toward the Promised Land of a Canada where forty-eight races will have learned from one another that our mission in the world is not to build another enormous state, like Russia and the United States, where individuality tends to be swallowed up in uniformity, but where, as in our world-wide British Commonwealth, proud people remain themselves, and true to themselves, in that far better unity of the spirit which makes all men free to live their own lives under the law.

If we advance with high heads and sure hearts, the Red Sea of prejudice and suspicion will part before our feet, and we shall come, hand-in-hand with our fellow Canadians, together, into our heritage. "Sholom" to you all.

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FOUR ANSWERS TO ONE QUESTION

(Continued from Page Eleven)

notifying him what he may do and what he may not do.

It is this all-pervading consciousness of Torah which has distinguished the Jew from his neighbour. It has determined the way we laugh and play, as well as the way we mourn and grieve. It has affected our singing and our dancing, as it has affected our lamentation and our sober reflection. It has turned practically every normal act into a "Mitzvah" and blessed us with the joy of "Simchah shel Mitzvah." It has given us drink without drunkenness, food without gluttony, family life without promiscuity, and, most important of all, a sense of the sanctity of life.

Twice we dip ourselves in the holiness of the Divine word, once in study and a second time in practice, and we become aware of the holiness of the word. It is this sense of holiness which makes us holy and thus distinguishes us from all other peoples. So if you wish to know in what way are we different, it is in that we have immersed ourselves in the waters of Torah and purified ourselves in its holy spirit.

The fourth difference is: "All other nations eat either sitting or reclining, but this nation of Israel all are reclining." What is actually the difference between sitting and reclining? What significance is there for us in this ancient Roman custom of reclining on a couch when dining? Today, I am afraid, the couch recalls to mind not the grace of the free man but the anxiety of the man who is a slave to his neuroses. Permit me to study with you a law of the Mishna in Brochos which will reveal to us the real significance of this custom of reclining.

The Mishna reads as follows: "If men sit apart to eat, each should say the Benediction for himself; if they recline around the table together, one should say the Benediction for all." We see here that "sitting" means sitting separately, individually. In such case, this is not a common meal and each one recites the blessing for himself. "Reclining" however, means that the guests had each been invited to partake of the meal together, there was a company, or a group, and in such case, each guest is an integral part of the whole group and one person recites the blessing for all.

Now that we understand that "sitting" means sitting down separately without having been invited and "reclining" means gathering round the table as invited guests, we can understand why the night of Pesach "we all recline." The law of the Paschal lamb was that one might not partake of it unless he had previously been assigned a portion in it. And therefore, on other nights, we eat either by prior invitation as members of one company or as separate individuals, but on the night of Pesach we may partake of the meal only if we had been previously invited and are a part of a united group.

Herein lies the key to the fourth difference between Israel and the other nations of the world. All other nations, when they eat, when they enjoy their blessings, their concern is only for themselves. Each nation makes a blessing for itself. Each tries to achieve its program for its own benefit, to realize its ideals primarily, and oftimes exclusively, for the sake of its own citizens, with little regard or concern for the welfare of others.

Not so with Israel. It seeks blessings not for itself alone, but freedom for all the children of men. Its goal is that all the nations of the world, without exception of race or creed, sit down together at the round table of international amity and enjoy the blessings of peace. And one from amongst the nations, this nation that has held itself distinct and apart all through its history in order to hold fast to its ideals, this nation will pronounce the Benediction for all; its song of praise to the one and only Lord, Redeemer of Israel, will be echoed by all the assembled people. And all will partake of the Passover offering of the future, marking the redemption of all mankind.

FREEDOM WITH RESPONSIBILITY

(Continued from Page Four)

men and women who suffered so that we may live better than they did, we thoughtlessly discard. Thus our age is restless, anxious, and in such severe tension that our greatest product is the tranquilizer pill. Tradition wisely used is a safeguard to law and order.

The teachings of this great rabbinic master come to us from an older day. However, they remind us that our situation is too much like unto his for our comfort and relaxation. He, too, faced a generation that was throwing off all restraints and controls. People were breaking the ties which bound them to law and order. The young were enchanted with the new entertainment and with their freedom from rules and regulations. A new generation was worshipping at the altar of that which was then modern, and disdainfully scorned what they considered the worn-out traditions of their fathers.

The similarity between that undisciplined age and our own is frightening. It is time to realize that freedom implies responsibility, a sense of what is right and wrong and ability for self-discipline. Our tradition tells us that while the Hebrews were emancipated by Moses at the Red Sea, their freedom did not come simultaneously. It was during the time of the giving of the law on Mount Sinai that they became truly free. It was when they accepted law and order, the teachings of the Torah as their guide in life, that they attained their freedom. It was then they achieved peace of mind and tranquility of soul. Discipline, restraint, and control, intelligently used, is not only necessary for us as new-fashion; it is necessary as a means of achieving the basic aspirations of all human beings, namely to be free.

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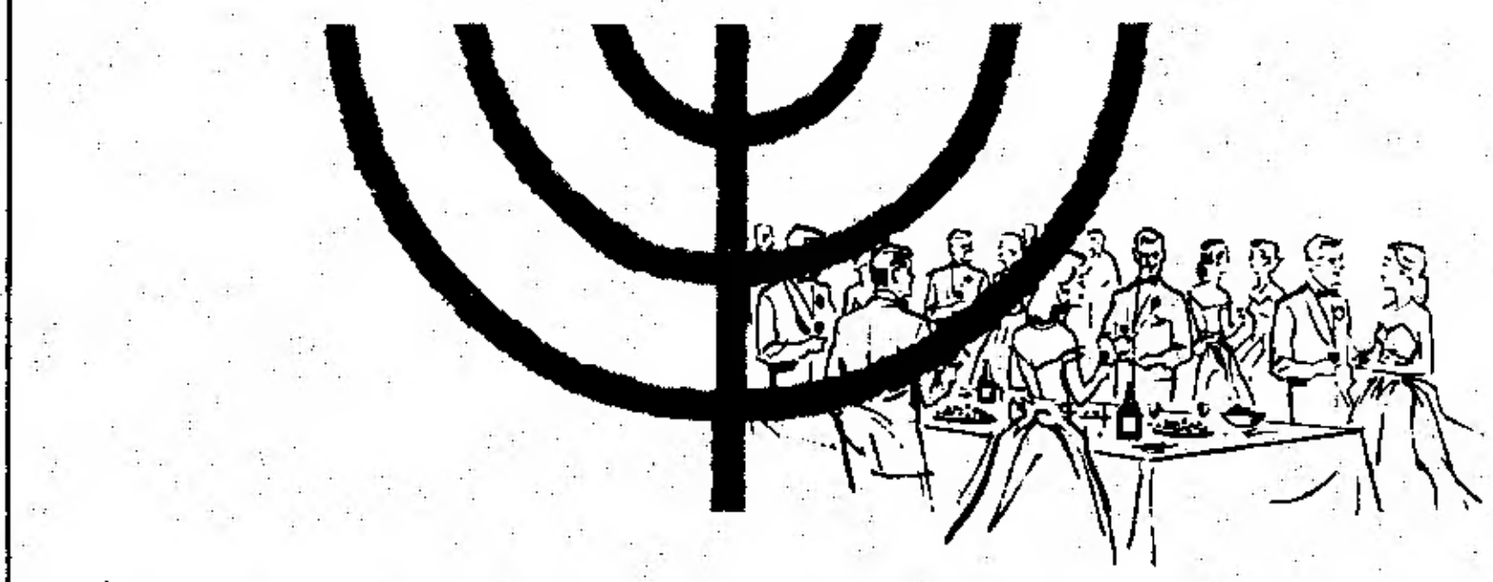

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"Bitter Herbs And Charoses"

In the following article, three Israelis who are now taking advanced studies in welfare and education at U.S. universities under the Overseas Scholarship Program of the National Council of Jewish Women, give intimate accounts of the Passover experiences they remember best:

CHILDHOOD IN POLAND
By Miriam Lichtenstein

In the small Polish town in which I lived as a child, the Sabbath and Jewish holidays were the axis around which our lives revolved. Yet none of the holidays was equal to the Passover feast. Between Purim and Pesach the Jewish quarters of our town held an air of gaiety and expectancy. In every house the furniture and bedding were moved into the backyard, for every house and flat got a fresh coat of paint and every piece of furniture had to be washed and cleaned thoroughly. Neighbors called out to each other from yard to yard, telling how far advanced they were with their "Pesach making."

In honor of the coming holiday, mother took us shopping. Everyone put off his heavy, colorless, winter clothes and put on new and gay ones. The summit of the Pesach prelude was the baking of matzoth. Each household rented an entire bakery, with its bakers and helpers, for as long as it took to make the matzoh for the entire family. The mistress of the house was present at the baking to make sure all was done according to Jewish law.

Never in my childhood did I miss going with my mother to watch the matzoth-baking for our family. I still remember the roomy bakery with its long white tables, where the young baker's helpers, red-cheeked from the oven heat, competed with one another for speed and for making the thinnest and smoothest matzoh. Before our eyes, the dough was prepared, the matzoh rolled, and finally, each one run over with a small, sharp-toothed metal wheel which made beautiful designs. Special matzoth were made for the children. These had a different shape and thickness and were eaten right away. Baking was always in the evening, and to me it seemed until late into the night. When the matzoth finally were finished, brought home, and put in special baskets, one did not dare go near them. Just imagine even one crumb of bread, small and invisible as it might be, making our Pesach non-kosher! Who could risk bringing about such a disaster?

In the last few days before the holiday, while the entire house was made kosher for Pesach, our family ate in the kitchen. The special Pesach kitchen utensils, pots and pans, china, silver, and pottery, were unwrapped. All had a special beauty for me, but most beautiful of all was the big wine cup of the prophet Eliahu. It had been in our family for generations, and I am sure that that cup was a familiar sight to the prophet himself, for he came every Seder night to tip the wine from it. Unfortunately I could never watch him doing it, for as soon

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as the Seder started, exhausted as I was, I fell asleep.

UNDER SIEGE

By Yehudith Bartov

I shall never forget the Passover when I dared not even think about my family. I was in Jerusalem, and they were in Petach Tikvah, near Tel Aviv. It was only a two-hour ride, but it might have been in another world. For that April of 1948 Jerusalem was under siege. My husband and I, both students, were members of the Haganah, and we spent our Passover with a group of student-soldiers in the beleaguered city. There was little food, no electricity or running water, and worst of all, no contact with the outside.

We and a group of other young student-soldiers were stationed on the outskirts of Jerusalem in a group of ancient stone buildings that had once been a monastery. We spent our days and nights patrolling the edges of the city, and accompanying the convoys that occasionally broke out of the siege. Sometimes we would penetrate into Arab areas to plant dynamite, the only ammunition that we had. We teen-age soldiers had come to Jerusalem feeling brave and heroic. But the constant bombardment, the losing of friends day by day, had taken their toll of our spirits. When Passover-time came there was little feeling of spring. Yet we wanted to celebrate, most of all to be close together.

We held our celebrations in units, some of us observing the holiday while others went out on duty. It was gloomy in our unit's stone room, with its unwhitewashed walls and its flickering candles. About twenty-five of us were there, all close friends, sitting on the floor, Bohemian-style. One boy (he was from the most Orthodox home) acted as the father, and we all took turns reading from the Haggadah. We had no meat or eggs or charosoth, but we did have a few matzoh, some potato latkes, and enough wine for one glass apiece. And yet, we had some caviar which had been taken in a raid on an Arab section. The caviar was festive, but it made us terribly thirsty.

Our spirits were raised as the evening wore on. We sang the Passover songs gaily, but at the end of one song I remember one boy looking at his best friend and bursting out harshly: "Do you know? When I am old and have a gray beard I will tell my grandchildren that I had a very good friend when I was young, but he died." There was a long moment of silence before we could pick up the songs again.

There was one boy among us who was a poet, and he recited a poem he had written specially for the occasion. It was called "Prayer," and I still remember some of the lines:

"Look, the night comes down
The wind is among the trees,
and the pine tree shivers;
Tonight will be a battle, and
there are very few . . .

"They have left, silent, and
their tread is lost,
And there is heavy darkness
and night among the hills.
Bless them, Lord, Because the
time has come.
Give your blessings to the boys."

That boy, Chaim Guri, is now a

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famous Israeli poet, and his "Prayer" is now part of the Haggadah used by the kibbutzim (settlers). That Haggadah now speaks of Passover-time as "the month of spring, the month the nation was built." When I hear these words I often think of that strange spring and those dear friends.

AT THE KIBBUTZ

By Rachel Manor

Many of the Kibbutz movements have secularized the Passover seder service and have included modern history as well as the story of the Exodus from Egypt. Following is a description of a Seder at one such Kibbutz:

The first cup of wine at the Seder on our kibbutz is drunk to the spring. "I raise this cup to Spring, the season of birth and hope and creation, the perpetual renewal of life, the ever-sustaining hope of human redemption."

Imagine, if you can, our giant dining room filled to overflowing with nearly nine hundred people, most of them guests and children. The room is hung with wall paintings depicting the exodus from Egypt, and bursting with flowers and stalks of wheat. Only that afternoon we have all been out in the fields celebrating the ancient "Omer", the gathering of the winter wheat the men cutting it with sickles and the women gathering the stalks in their arms. On the Kibbutz, Passover is a celebration of spring, the spring of the year and the renascence of a nation. We remember not only the ancient Hebrews who were delivered from Egypt, but the modern Israelis who were delivered from so many lands to build our new country. We have written our own Haggadahs for this new Passover:

"Why is this night different from all other nights," asks one of our four youngest children, "that tonight we tell of the ancient traditions of our people, of their revolt against the Egyptian enslavers, and of the modern traditions of our people and how they revolted against the Nazi enslavers in the Warsaw ghetto uprising?"

The answers come not only from the leader of the Seder but from voices all over the room, for everyone in the kibbutz shares in the celebration and many of us have been assigned a part in the service. One may tell that they were oppressed not only in Egypt, but in Poland. And a group of our dancers rise to do a Chassidic dance. Another tells of the soldiers who died in the battles for Israel. And a singer will chant an ancient Hebrew lament. Many new songs and poems by modern Israeli artists have also been incorporated into the Passover story, such as the one by Chaim Guri, which Mrs. Bartov mentions.

By the end of the Seder nearly all of us have taken a part, just as all of us have been helping for weeks before to prepare the songs and the dances and the tables and the stage in the dining hall. At the very end, the children put on their own performance, a song or dance or the building of a little kibbutz out of blocks. For the fourth cup of wine is for Youth. "For the young people of our Kibbutz movement, struggling to train themselves for a life of service to their people. For the ingathering of the exiles from all the corners of the earth. For pioneering. For building. For creating a new life." And then we all clear the tables and dance into the morning.

THE BAR-MITZVAH FOUNDATION OF TORONTO, AGENCY OF A WORLD-WIDE PROJECT

(Continued from Page Fourteen)

ceived from Jimmy, aged nine, who wrote: "I would like to have some information on the Bar Mitzvah Foundation. I would like to know what you do to tell your guests to write to the Bar Mitzvah Foundation".

The officers of the Foundation are presently meeting with representatives of national and local bodies to plan the international organization, to provide a central focal point for administration and program. Commended by lay men, rabbis, and teachers, the plan of the Foundation has evoked enthusiasm in all Jewish circles. Its future rests with the youths and their parents to take the initiative for preparation and planning for a rewarding experience.

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British Governor Exempted Surinam Jews From 1805 Parade On The Sabbath

On a spring morning in 1805, a notice was nailed up ouside the office of the Lieutenant-Governor of Surinam, then a British possession, now part of the Dutch West Indies. It was signed by Lieutenant-Governor William Carlyon Hughes and detailed the manner in which the birthday of King George III should be celebrated. The festivities were to take place Friday and Saturday, June 7 and 8. On the 8th there was to be a military parade, with units wearing full dress and carrying arms.

The order caused some consternation among the local Jewish community for a number of its members were serving in a locally enlisted militia unit attached to the British forces. The Saturday parade would conflict with their synagogue attendance. Direct action was promptly taken by the community council and, according to documents that have come into the possession of the World Jewish Congress in New York, Lieutenant-Governor Hughes immediately excused the Jews from the Sabbath parade. The original correspondence, written in archaic Dutch, was recently brought to public notice at an exhibition by the local Jewish community held in the Surinam capital of Paramaribo. Copies of some of the documents displayed were sent to the cultural department of the WJC in New York.

J. Van Tilburg, the Governor of Surinam, and A. J. Morpurgo, member of the Council of Ministers, were shown the letters when they visited the exhibition in the company of D. H. Emanuels, chairman of the local Jewish community, and other Jewish leaders. Lieutenant-Governor Hughes' response to the Jewish community's plea to be excused from the parade was couched in thoughtful language: ". . . the Lieutenant-Governor has seen fit to excuse you, and Commander van der Metstie will be so advised and informed of the fact that your request is not due to any lack of faithful devotion to His Majesty but is motivated by religious considerations . . ."

When the Lieutenant-Governor's message was received, the council of the Jewish community met again and decided to hold a special celebration of its own. The synagogue was the place chosen, the day was a Tuesday, and the council ensured as full an attendance as possible by advising the members of the community that "you are all requested to be present and not to plead ignorance of the date . . ."

Another document sent to the World Jewish Congress and dated January, 1797, constitutes an appeal to members of the Paramaribo community to help finance the establishment of a Jewish school. The site selected was Joden Savannah, a Jewish community 32 miles from Paramaribo. The school was needed so that "our descendants may benefit from instruction and education which has been lacking in this colony as a result of the difficult circumstances in which we live . . ." There is no record as to whether the school was in fact built, and the only traces left of the 18th century community are the ruins of a synagogue and of two cemeteries.

Following the appeal to the Jewish heart, there is a postscript from which many a latter-day fund-raiser may have taken a cue. It pointedly states that "we have pleasure in informing you that the sum we have already collected amounts to 42,000 florins." At the prevailing rate of exchange that meant about $24,000, a considerable sum of money for the small Surinam community. The recent exhibition, held in the synagogue center, also included religious articles, an Israeli section, a display of Jewish education methods, and a chart showing the community's structure and connections with the rest of Jewry through the World Jewish Congress.

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New Brunswick Section

The Saint John, N. B., Jewish Community celebrated the national bicentenary of Canadian Jewry, at a Thankgiving service in the Shaarei Zedek Synagogue. Lavy Becker, of Montreal, Que., conducted a religious ceremony and was the guest speaker. Dr. Joseph Tanzman, O.B.E., chairman, welcomed the guests and read the Proclamation of Faith and Thanksgiving. Greetings were conveyed by the congregational vice-president, A. Ralph Isaacs, on behalf of A. M. D. Guss, president, who was unable to attend. D. D. Patterson, Provincial secretary-treasurer, spoke on behalf of the Provincial Government. Eli Boyaner related the history of the Jewish community. Deputy Mayor James A. Whitebone conveyed the good wishes of Mayor D. L. MacLaren and the Common Council. Many dignitaries representing the Provincial and local bench were present. Members of the planning committee were: Dr. Joseph Tanzman, O.B.E., chairman; William Kaplansky, Maritime chairman of the Canadian Jewish Congress; A. M. D. Guss, president of Congregation Shaarei Zedek; Rabbi Nathan Schorr, Eli Boyaner, William Meltzer, B. R. Guss, Q. C.; J. Lieberman, Barnett Jacobson, Mitchell Franklin, S. A. Babb, A. Calp, and Mesdames A. R. Isaacs and E. R. Cohen. A reception followed services. Mesdames S. A. Babb, Barnett Jacobson, Murray Zides, Murray Neustadter, Mitchell Franklin, Eli Boyaner, B. R. Guss, Joshua Lieberman, Louis Citren, Meyer Jacobson, S. Smith, S. Milrod, H. Rosen, and Joseph Tanzman assisted with social arrangements and serving.

Miss Vita Land, who is a student at McGill University, in Montreal, was awarded the public speaking prize, by Dr. F. Cyril James. She was also made president of the Women's League of McGill University. Miss Land is the daughter of Dr. and Mrs. T. D. Land, of Sydney, N.S.

Mrs. Murray Neustadter, of Saint John, N. B., went via Trans Canada Air Lines to visit her son-in-law and daughter, Mr. and Mrs. Samuel N. Maglin, of Boston, Mass.

Mr. and Mrs. A. T. Bond, of North Sydney, N. S., returned from an extended trip in England and Europe. On their way home they were in Montreal for the bar-mitzvah of their nephew, Martin, son of Mr. and Mrs. Harold S. Freeman, 4578 Wilson Avenue, who was called to the Reading of the Law, at Shaare Zion Synagogue.

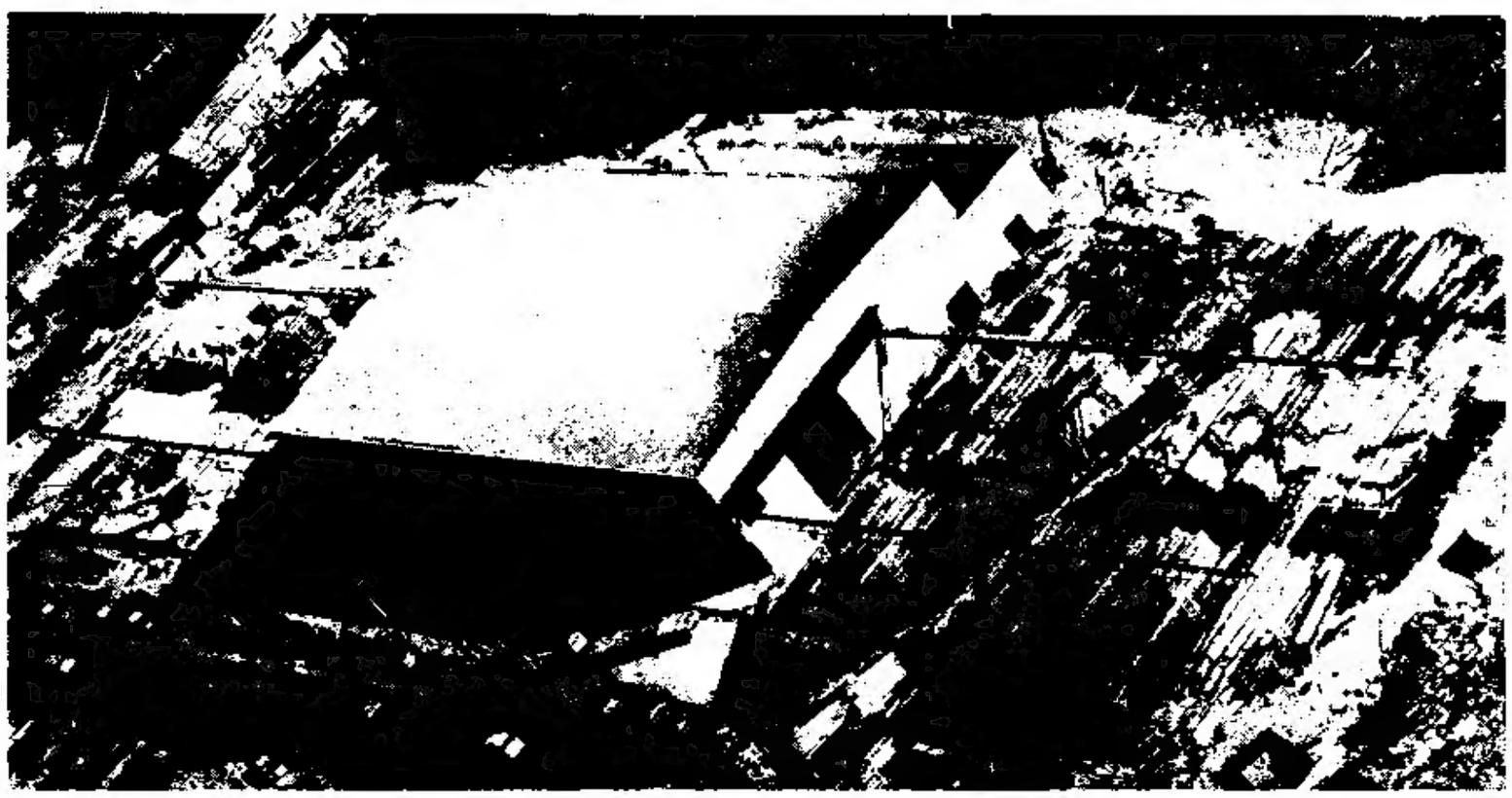
Dr. and Mrs. Lewis H. Freedman, of Saint John, N. B., spent some time in Boston, Mass., where Dr. Freedman attended a convention of the American College of Surgeons. While there they were entertained at a dinner by Mr. and Mrs. Fred Hochburger, Jr. Mrs. Hochburger is the former Miss Ellen Freedman, R. N., daughter of Mr. and Mrs. Ben Freedman of Saint John. Mrs. Lewis Freedman is the daughter of Dr. and Mrs. Felix Bernstein, 6275 Northcrest Place, Montreal, Que.

B. R. Guss, Q. C., and Mrs. Guss, Orange Street, Saint John, N. B., were visited by their daughter, Miss Keren Guss, a student at Goucher College, in Baltimore, Maryland, majoring in general music. Prior to attending Goucher, she was a student at Dana Hall School, at Wellesley, Mass., and won the Susan Lyne Prize for outstanding qualities. She is Goucher's class leader for all school "Sing Song". She is the sister of Miss Judith Guss, who attends Vassar College, at Poughkeepsie, N. Y.; and Miss Faith Guss, a student at Dana Hall School for Girls.

Mr. and Mrs. Aaron Naimer, 330 Dufferin Road, Montreal, Quebec, visited their daughter and son-in-law, Mr. and Mrs. Bernard Freedman, of Saint John, N. B.

Mr. and Mrs. A. Davis, of Saint John, N. B., returned from Montreal, Quebec. While there they were the guests of Mr. and Mrs. Martin Levine at a dinner. Mr. Levine is the son of Mrs. Bessie Levine, of Saint John.

Mr. and Mrs. Ben Medjuck, 204 Aberdeen Street, and Mrs. Frances Budovitch, of Fredericton, returned from Israel, Paris, and Rome, after spending five weeks on a Jewish National Fund tour. They flew via El-Al Israel Air Lines from New York, and in Israel they were entertained by the Canadian Ambassador, Miss Margaret Meagher, and others connected



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with the Hebrew University. They travelled on their own on many occasions, gathering news which will be of interest to Hadassah and community organizations.

Mr. and Mrs. Hyman Budovitch, 53 Charlotte Street, Fredericton, N. B., spent several weeks in Israel and Europe, on a tour conducted by the Jewish National Fund.

Mrs. Myer Hoffman, of Saint John, N. B., went via Trans Canada Air Lines to London, England, to visit her son-in-law and daughter, Dr. and Mrs. Morton Civen, and daughter, Rachel. During her stay, Dr. and Mrs. Civen will tour Europe. Dr. Civen received a Master's Degree at Dalhousie University in Halifax, N. S., and a Ph.D. degree at Harvard University. He is doing medical research at the National Institute for Medical Research at Millhill, London, England. Mrs. Civen, the former Miss Phyllis Hoffman, of Saint John, N. B., received a Master of Arts degree at Dalhousie University, and majored in Philosophy.

On vacation in Miami Beach, Florida, from Saint John, N. B., were: Mr. and Mrs. M. S. Bernstein, Mr. and Mrs. A. Calp, Mr. and Mrs. A. I. Garson, Mr. and Mrs. Herman Wiezel, Mr. and Mrs. Jack Margolian, Mr. and Mrs. Jack Levine, Mr. and Mrs. Philip Hamburg, Mr. and Mrs. Ben Kunitzky, Mr. and Mrs. Barnett Jacobson, Mr. and Mrs. B. H. Everett, Mr. and Mrs. H. L. Marcus, Miss Dolly Wiezel, Marc Reese, and Louis Citren.

Dr. and Mrs. Eli Davis, and children, Nancy and Eric, of Saint John, N. B., were present at the bar-mitzvah of their nephew, Marc, son of Dr. and Mrs. Leonard S. Goldberg, of Halifax, N.S.

Mr. and Mrs. Eli Boyaner, of Saint John, N. B., returned from an extended trip to Vancouver and Victoria, B. C., where Mr. Boyaner attended a Boy Scout meeting for Canada. In Vancouver, they were the guests of Mr. and Mrs. Harry Boyaner, and of Dr. and Mrs. Terry Cline. Mrs. Boyaner continued her trip to San Francisco, Cal., as the guest of Mr. and Mrs. S. Simmons. In Los Angeles, Cal., she spent some time with Mr. and Mrs. Joseph Morrison and Mr. and Mrs. M. Corn, her nephews and nieces. After spending several weeks in Miami, Florida, she returned to Montreal, Que., to visit her son and daughter-in-law, Dr. and Mrs. Don Boyaner, and Frank, Lee, and Marlene.

Mrs. Eli Davis, of Saint John, N. B., was in Montreal, Que., for the bar-mitzvah of her nephew, Martin, son of Mr. and Mrs. Harold S. Freeman, 4578 Wilson Avenue, who was called to the Reading of the Law, at Shaare Zion Synagogue. While there she was entertained by Dr. and Mrs. S. Dworkin, Mr. and Mrs. Arthur Brown, Mr. and Mrs. Harry Kostman, and Mr. and Mrs. Henry Dainow.

Mr. and Mrs. C. J. Bassen, Germain Street, returned via El Al Air Lines, after spending several weeks in Israel, Rome and Paris, with a Bnai Brith tour. They were entertained at several Kibbutzim, and met a cousin, Mrs. Sonia Marin, of Toronto, Ont. On their way home they visited with their son-in-law and daughter, Dr. and Mrs. Norman Schneeberg, and children, Susan and Karen, of Philadelphia, Pa. Dr. Schneeberg is on the staff of the Mount Sinai, General and Hahnemann Hospitals. Mrs. Schneeberg is the former Miss Helen Charlotte Bassen, of Saint John, N.B.

Born, to Mr. and Mrs. Robert Rubins (nee Eleanor Tobin, formerly of Saint John, N.B.), of Montreal, Que., on March 9, at the Jewish General Hospital, a daughter, Bonnie Anne; granddaughter of Mr. and Mrs. Joseph Tobin, of Saint John; and of Mrs. Bessie Rubins, of Montreal, Que.

Born to Mr. and Mrs. Joseph Koven, of Coolbrook, Saint John, N.B., on March 19, at the Saint John General Hospital, a daughter Melanie; sister of Rose and Sharon.

Mr. and Mrs. A. Ralph Isaacs, of Saint John, announce the engagement of their daughter, Miss Elizabeth Ann Isaacs, to Robert Terrill Reeds, of Montebello, Calif. The marriage will take place on June 26, at the Shaarei Zedek Synagogue. Miss Isaacs is a graduate of Brandeis University, Waltham, Mass., and was a third year exchange student for one year at the University of California, at Berkley. Mr. Reeds graduated from the University of California, at Berkley, in engineering.

Manuel Israel Ziev, of Halifax, N.S., president of the Canadian Council for Crippled Children and Adults, addressed the Saint John Rotary Club, at a luncheon at the Admiral Beatty Hotel, for the Easter Seals Campaign. Mr. Zive was born in Lithuania, and was educated in public schools and high schools in Halifax. He is a member of the Canadian Club; and president-elect, of the Rotary Club of Halifax. In the Saint John area 17,500 envelopes have been sent out containing Easter seals.

Joseph Wiezel, of Saint John, aged seventy-two years, died suddenly en route to his store on March 12. He is survived by a brother, Herman F. Wiezel, of Saint John; and three sisters: Mrs. M. Feldman, of Brooklyn, N.Y.; Mrs. Jack Zuckerman, of New York; and Miss Doris Wiezel, of Saint John. Funeral services took place in the vestry of the Shaarei Zedek Synagogue, with Rabbi David Spiro officiating. Burial was at Shaarei Zedek Cemetery. Mr. Wiezel had been associated with the shoe business in Saint John for more than fifty years. He had been a resident of Canada since 1905. He formed a partnership with his brother, Herman F. Wiezel, and they operated a number of stores in the city during the last half century. The firm opened its first store on Union Street in 1908. Another store was opened at the corner of Charlotte and Union Streets in 1927. Following a fire in 1948, the company opened its King Street store. Mr. Wiezel was born in Safo, Mezo, Hungary, a son of the late Mr. and Mrs. Mitchell (Dora) Wiezel. His birthplace is now part of Rumania having been ceded to that country by the Treaty of Versailles. Mr. Wiezel received his early education in Hungary and also studied at the Hebrew college there. He came to Canada with his parents. He was an active member of the Rotary Club; member of the Canadian Club; and of the Masonic Lodge.

A. Hart Isaacs, 40 Cobourg Street, aged sixty years, died in the Saint John General Hospital, after a heart seizure at his home, on Saturday, March 26. He is survived by his wife, Mrs. Frances Dorothy Goldman Isaacs, who was returning from a visit to Mexico City, had reached New York, when her husband died, and arrived home on Sunday; three sons: I. David, who is a post-graduate student at Northwestern University in Evanston, Ill.; Daniel Norman, who is studying in Montreal, Que.; and Joseph Paul, 40 Coburg Street; and a sister, Mrs. Maurice N. Abrahamson, of Saint John. Funeral services took place in the vestry of Shaarei Zedek Synagogue. Burial was at Green-Hart Cemetery. A lifelong resident of Saint John, Mr. Isaacs was a grandson of the first Jewish settlers to come to the city just prior to the Great Fire in 1877. His parents were the late Mr. and Mrs. Israel (Carrie Hart) Isaacs. For many years he was the proprietor of a general store on Charlotte Street. He retired in 1948 due to a heart condition but continued to take an interest in the real estate business and earlier this year opened a new building on Union Street. Mr. Isaacs was a member of the Congregation of Shaarei Zedek.

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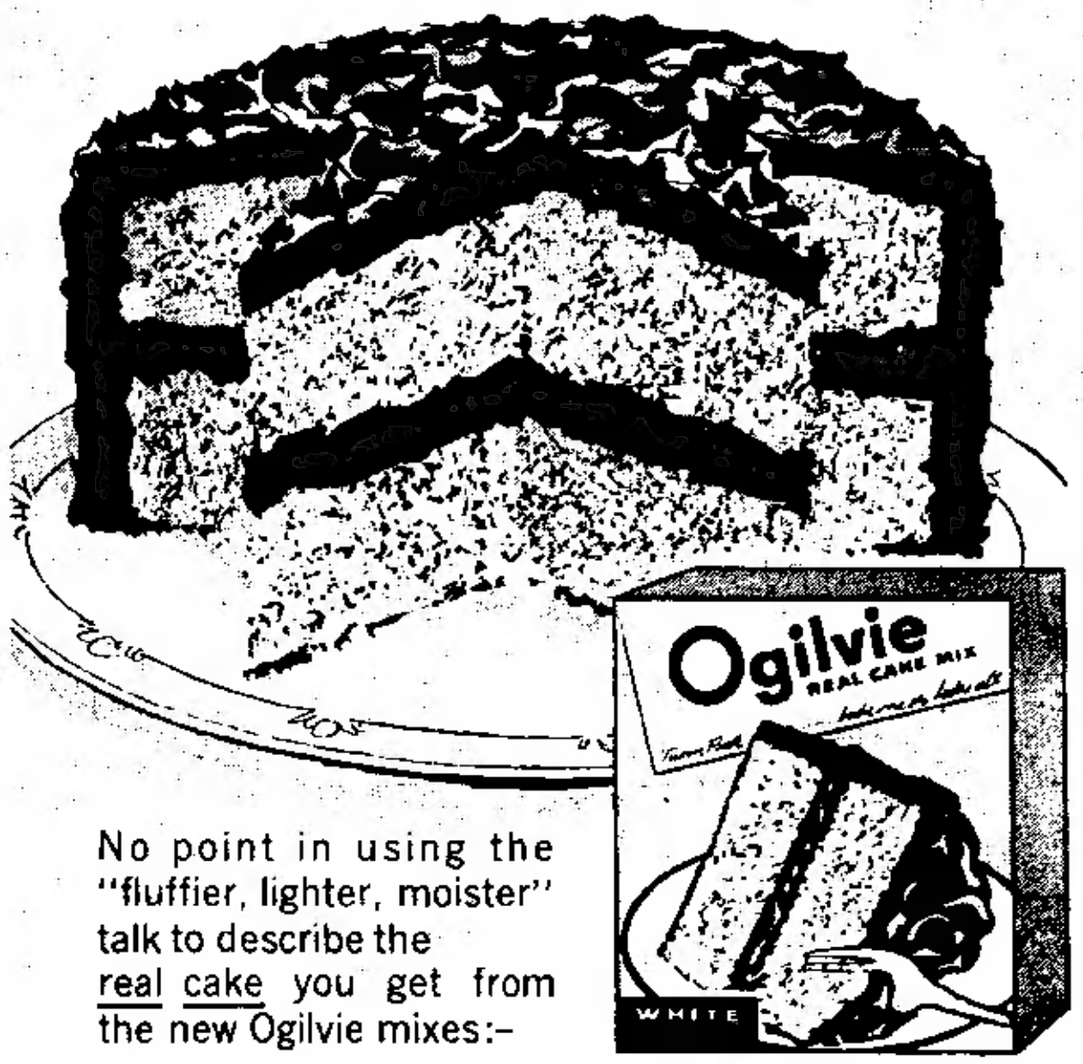

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Nova Scotia Section

The approaching marriage of Miss Marlene Newman, daughter of Dr. and Mrs. F. Newman, 274 Almond Street, Halifax, N.S., to Morton L. Brown, son of Mr. and Mrs. Saul Brown, Charlotte Street, Fredericton, N.B., will take place on July 4, in Halifax. Miss Newman is studying at the school of X-Ray Technology at the Victoria General Hospital, Halifax. Mr. Brown is a medical student at Dalhousie University.

Mr. and Mrs. M. Begun, of Glace Bay, N.S., have taken up residence in Montreal, Que. Prior to their departure, they were entertained at a testimonial dinner in their home, given by the Sons of Israel Synagogue.

Dr. and Mrs. Irving Perlin, 5 Marlborough Avenue, Halifax, celebrated the bar-mitzvah of their son, Dennis, who was called to the Reading of the Law, at Shaar Sholom Synagogue. He is the brother of Richard and Shawna; grandson of Mr. and Mrs. H. M. Garson, Wentworth Street, Saint John, N.B.; and of Mr. and Mrs. I. B Perlin, George Street, Sydney, NS. Following the services Dr. and Mrs. Irving Perlin entertained at a luncheon in the Synagogue hall. That evening, a reception was held at the Lord Nelson Hotel, with four hundred and fifty guests present. Out-of-town guests present were: Mr. and Mrs. I. B. Perlin, Mrs. M. Chernin, Mrs. Dorothy Gaum, Mr. and Mrs. I. Perlin, Dr. and Mrs. H. Dubinsky and son, Ronald, all of Sydney, NS.; Mr. and Mrs. H. M. Garson, Mr. and Mrs. A. I. Garson and their grandson, Clifford Karrel, aged nine years; Mrs A. Davis and children, Roslyn and Susan; Mrs. S. Haitow, Mrs. Bessie Levine, Marc Reese and Miss Sandra Levine, all of Saint John, N.B.

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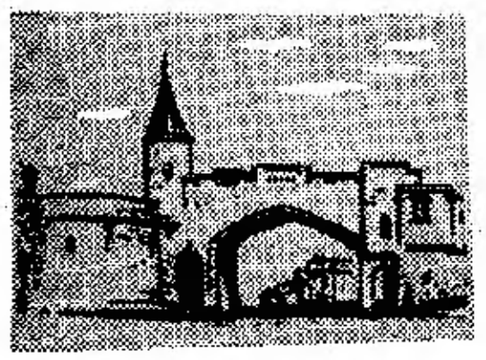

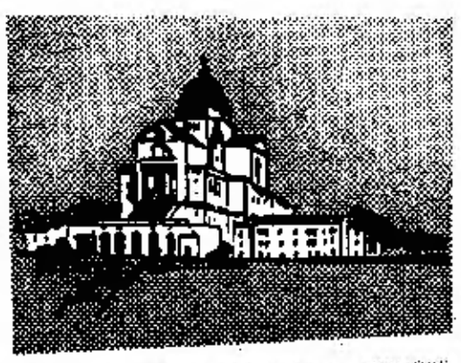

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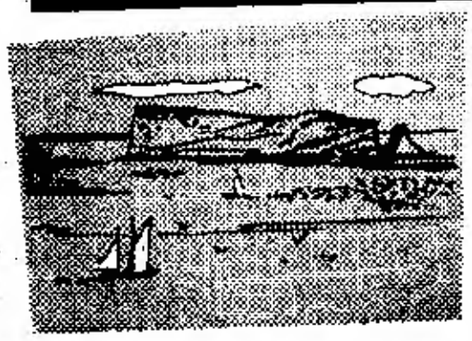

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Chagall Is First Poses Artist At Brandeis U.

At Brandeis University in Waltham, Mass., Marc Chagall is the first Jack I. Poses artist-in-residence. Chagall, one of the world's greatest living artists, will execute a ceramic composition mural in the new library on the campus. He will assume his new post at Brandeis in January 1960. Poses, a Brandeis trustee, is a New York art collector and president of a perfume Company, who created the new artist-in-residence program earlier this year with a $250,000 grant to the University. Resident artists in this program will work at Brandeis for from two months to a semester. Although they will not teach in formal classes, they will be available for students and faculty to meet with and study at work.

Mr. Poses is a graduate of New York University, where he earned his B.A. and M.A. degrees. He is also a director of several enterprises. The Poses program is a part of the developing creative arts interests of the 12-year-old Waltham University. Brandeis has sponsored broad festivals of the creative arts, established annual awards for the recognition and encouragement of American talent, begun acquisition of its own permanent collection in the fine arts, and recently announced plans for a new theatre arts center and museum. The Chagall mural will occupy an entire wall of the Rapaporte Treasure Room in the new Goldfarb Library Building at Brandeis University. Designed for the safe-keeping and display of art treasures and manuscripts, the Treasure Room has two towering walls of glass and stainless steel that allow natural light to bathe the gallery. One of the two remaining walls will support Chagall's mural.

Born in Vitebsk, Russia, July 7, 1887, Marc Chagall enrolled at several Russian art schools without seriously pursuing the study in his native land. He went to Paris in 1910 and was early influenced by cubism. Avant garde poet Guillaume Apollinaire organized the first exhibition of Chagall's work during 1914 at Der Sturm in Berlin. In 1918 Chagall founded the Fine Arts Academy and the Art Museum in Vitebsk. A year later he completed murals for the Granowsky Jewish State Theatre, credited with shaping the future course of that theatre which was to become one of the best in the Soviet Union. Chagall returned to Paris in 1923 and became a French citizen. His later work included a series of engravings for Gogol's "The Dead Souls"; and one hundred engravings each for La Fontaine's "Fables" and the "Bible."

Chagall characterized his work by saying: "From my earliest youth I have been opposed to that artistic profession of painting which has no higher expression than to decorate the walls of an apartment. What I have wanted to do has been to give concrete and human form to Man's impotence in the face of Nature. I have not tried to revenge myself on Nature but to create an expression parallel to hers, if I may so express myself. We have each our own personality, and we must have the courage to exteriorize it. I like to remember that I come from the people. But much as I like popular art, I am not satisfied by it, because I find it too exclusive, too restricted; I have a distinct taste for refinement of feeling, for culture. No single esthetic tendency satisfies me. I am convinced that in art one plus one do not make two, though that principle may apply technically and realistically, and I have preferred to explore the more obscure and profound sides of my own ego."

Aside from brief visits to Italy, Moscow, and Berlin, he lived in Paris until 1941. After the fall of France he came to the United States and returned to France after the war. He resides at Vence, Alpes Maritimes, France. Recipient of the Carnegie Prize in 1939, he has had retrospective exhibitions at New York's Museum of Modern Art and the Art Institute of Chicago. He has also exhibited at the Tate Gallery, in London, and the museums of Amsterdam, Israel, Turin, Zurich, Berne, and Basle.

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CLASS IN COOKERY

PASSOVER JELLY ROLL

six eggs
three-quarters cup sugar
six level teaspoons cake meal
one tablespoon potato starch
jelly or jam
powdered sugar

Mix egg yolks with sugar. Beat egg whites until stiff, then fold yolk mixture into egg whites; add cake meal and potato starch; beat well. Line cake tin with wax paper, and pour into it the batter. Bake at 350 degrees for thirty-five minutes. Spread towel on the table, sprinkle it with powdered sugar, and place cake on top. Spread cake with jam or jelly; take end of towel and roll up the cake like jelly roll. When cool cut in slices.

Mrs. Eli Boyaner,
Saint John, N.B.

PASSOVER MUFFINS

three eggs
three-quarters cup milk
one-third cup cake meal
one teaspoon salt
one cup matzoh meal
four tablespoons shortening

Beat the eggs. Add the salt and milk. Mix well together. Add the matzoh meal and cake meal, and melted shortening. Preheat oven to 350 degrees. Grease a muffin tin (twelve muffins). Pour the mixture into it. Bake for thirty minutes, or until it is done.

Mrs. B. Weinstein,
68 Beatrice Street, Toronto

PASSOVER WINE CAKE

twelve eggs
one cup wine
one cup sugar
one cup ground walnuts
one cup cake meal
one-half teaspoon salt
one teaspoon cinnamon

Beat egg yolks and sugar until light. Add wine (or half wine and half water), then cake meal which has been sifted with the salt. Add cinnamon and nuts. Fold in egg whites, which have been beaten until stiff. Bake at 325 degrees for one hour. Remove pan, and invert it on a cake rack, allowing cake to cool before removing it from pan.

Mrs. Eli Davis,
17 Sixth Street, Saint John, N.B.

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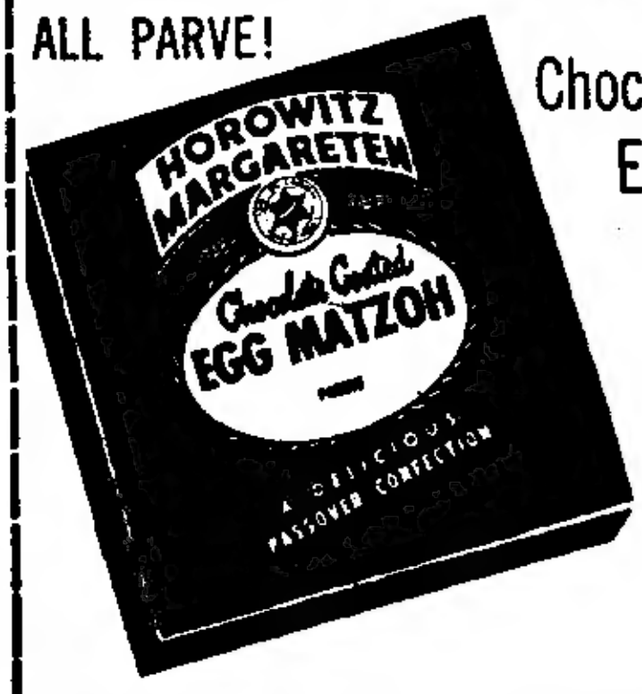

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CLASS IN COOKERY

PASSOVER MATZOH APPLE PUDDING

three matzohs
one-half cup sugar
three eggs
three apples

Soak matzohs in cold water for ten minutes, then squeeze out all the water. Place matzohs in a large mixing bowl, add beaten eggs; the cut-up apples; and sugar. Pour matzoh mixture into a slightly-greased glass baking-dish and bake at 400 degrees for three-quarters to one hour, till golden brown. Serve hot.

Mrs. D. Goodenday,
5395 Cavendish Avenue, Montreal.

PASSOVER ONE HOUR MARMALADE

one grapefruit
one lemon
one orange
six cups sugar

Wash all the fruit. Place in saucepan and cover with six cups of boiling water. Cook the fruit for twenty minutes. Remove it from the pot with fork. Grind or chop fruit and return to liquid in pot. Boil it for another twenty minutes then add six cups of sugar. Boil for another twenty minutes, or until a teaspoonful will jell on a plate, or as thick as is desired.

Mrs. Paula Fleishman,
57 Neptune Drive, Toronto.

PASSOVER CRISP ROAST CHICKEN

three pound broiler cut into quarters
cake flour

Brush chicken, on both sides with oil. Mix flour and seasoning in a large paper bag. Put the chicken pieces in the bag and shake well. In a large, well-greased roaster arrange chicken, skin side up, and bake for one-half hour on both sides, at 350 degrees, till done.

Mrs. Louis Pont,
5342 Bessborough Avenue, Montreal.

PASSOVER MARBLE SPONGE CAKE

one and one-quarter cups of sugar
six or seven eggs
one-quarter cup cake meal
one-half cup potato flour
one-quarter cup boiling water.
one-half teaspoon of salt
one-half cup orange or lemon juice
one-half teaspoon grated rind
one-quarter cup of cocoa

Beat egg whites in a large bowl until white and frothy. Add one cup of sugar, one teaspoon at a time, then beat mixture until it is very stiff. Sift together the cake meal, potato flour, and salt. In a separate bowl, mix together the egg yolks, juice, and rind. Add the flour mixture and the egg yolk mixture alternately to the stiffly beaten egg whites. Dissolve the cocoa and sugar in the boiling water, then allow the mixture to cool. Pour this mixture into one of the bowls containing the batter. Now, pour, alternately, the chocolate mixture and the white mixtures into a six inch spring form pan. Bake at 325 degrees for one hour.

Mrs. Harry Greenspan,
80 Chiltern Hill Road, Toronto.

★

Sabbath Candles will be kindled on
Friday, April 8, at 6.14 p.m. E.S.T., in Montreal
Friday, April 8, at 6.38 p.m. E.S.T., in Toronto
Friday, April 15, at 6.23 p.m. E.S.T., in Montreal
Friday, April 15, at 6.47 p.m. E.S.T., in Toronto

★

Iyar, 5720, falls on Thursday, April 28

★

The First Passover Seder is on Monday evening, April 11, 1960

CLASS IN COOKERY

PASSOVER MATZOH-MEAL PANCAKES

four egg yolks
one-half teaspoon salt
one and one-eighth cups matzoh meal
one-half cup shortening
one-half cup cold water
two tablespoons grated onion
four egg whites

Beat together the egg yolks, water, salt, onion, and matzoh meal. Fold in the egg whites beaten stiff, carefully but thoroughly. Melt half the shortening in a skillet. Drop the batter by the tablespoonful and fry until lightly browned on both sides. Add additional shortening as required. Serve with meat dishes.

Mrs. Z. Leifer,
7 Auburn Avenue, Toronto.

PASSOVER SPONGE CAKE

six eggs
three-quarters to seven-eighths cups sugar
one-half cup cake meal
one-half tablespoon potato flour
few drops lemon juice

Beat egg yolks with sugar, until soft and fluffy. Beat egg whites until stiff, and fold into egg yolk mixture. Add cake meal and potato flour, mixed together, and the lemon juice. Blend carefully, and pour into a greased pan. Bake at 375 degrees for about twenty minutes.

Mrs. Louis Albert,
5170 Casgrain Street, Montreal.

PASSOVER WALNUT LOAF

five eggs
two tablespoons potato starch
one and one-half cups cake meal
one-half cup oil
lemon juice and rind of one-half lemon
one and one-quarter cups sugar
one cup chopped nuts

Beat eggs and sugar and blend well. Add oil. Add cake meal and potato starch which have been sifted together. Add lemon juice, grated rind, and chopped nuts. Pour batter into a greased loaf pan. Bake at 325 degrees for one hour.

Mrs. L. Albert,
5821 Hudson Avenue, Montreal.

PASSOVER MATZOH-MEAL PUDDING

two eggs
two cups milk
one cup matzoh meal
one-half cup sugar
four tablespoons melted butter
one-half teaspoon salt
two tablespoons wine

Beat the eggs in a bowl. Add the sugar. Add the milk and butter, and mix. Add the matzoh meal, salt, and wine. Beat well together. Pour into a buttered two-quart baking dish. Bake at 350 degrees for one hour, or until browned on top.

Mrs. Fay Pastnernak,
528 Castlefield Avenue, Toronto.

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MONTREAL BIRTHS

Born, to Rabbi and Mrs. Myer Schecter (nee Miriam Hershfield), 8150 Birnam Avenue, on March 15, at the Jewish General Hospital, a daughter, Shayna Leah; sister of Ephraim, aged four and one-half years; and Rafael, two and one-half; granddaughter of Mr. and Mrs. B. Hershfield, 6792 Wilderton Avenue; and of Mr. and Mrs. William Schecter, 951 Dunlop Avenue.

Born, to Mr. and Mrs. Robert Rubins (nee Eleanor Tobin, formerly of Saint John, N.B.), 5790 Darlington Avenue, on March 9, at the Jewish General Hospital, a daughter, Bonnie Anne; granddaughter of Mr. and Mrs. Joseph Tobin, of Saint John; and of Mrs. Bessie Rubins, 5790 Darlington Avenue, Montreal.

Born, to Mr. and Mrs. M. Dranov (nee Ruth Bass), 4300 Bouchette Avenue, on March 15, at the Jewish General Hospital, a son, Robbie Lee; brother of Debbie, aged two years; grandson of Mr. and Mrs. Julius Bass, St. Urbain Street; and of Mrs. I. Adler, Mount Royal Avenue West.

Born, to Mr. and Mrs. I. F. Moscovitch (nee Rhoda Feitleberg), 5355 O'Brian Avenue, on February 24, at the Royal Victoria Hospital, a daughter, Nadine; granddaughter of Mr. and Mrs. Harry Feitleberg, 4530 Linton Avenue; and of Mr. and Mrs. Max Moscovitch, 1021 Jean Talon Street West; great-granddaughter of Issie Feitleberg, 7804 De L'Epee Avenue; and of Mrs. Ida Lendman, 4530 Linton Avenue.

Born, to Mr. and Mrs. Tom Solomon (nee Trudy Shrier), 4622 Plamondon Avenue, on March 15, at the Royal Victoria Hospital, a daughter, Elise; granddaughter of Mr. and Mrs. Ben Solomon, 7087 Chester Avenue; and of Mr. and Mrs. Isaac Shrier, 796A. Champagneur Avenue.

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MONTREAL MARRIAGES

FEINGOLD-GOLDBERG

The marriage of Miss Marcia Louise Goldberg, daughter of Mr. and Mrs. George Goldberg, of North Miami Beach, Florida, and Lake Oscawana, N.Y., to Eugene Neil Feingold, son of Mr. and Mrs. Paul Feingold, 6300 Lennox Avenue, took place in the Waldorf-Astoria Hotel, in New York, on Saturday, March 26, at eight o'clock, Rabbi Philip Alstat officiating. The bride and groom are graduates of Cornell University, the latter being a Research Fellow in Governmental Studies at The Brookings Institute, in Washington, D.C., and a candidate for a Ph.D. degree in Politics at Princeton University. They will reside in Ann Arbor, Mich., next fall, where Mr. Feingold will become an instructor in political science in the University of Michigan.

BORETSKY-COHEN

The marriage of Miss Myrna Dove Cohen, daughter of Mr. and Mrs. Harry A. Cohen, 5591 Bradford Place, to Brahm Boretsky, son of Mr. and Mrs. Maurice Boretsky, 3875 Plamondon Avenue, took place at Chevra Kadisha-Bnai Jacob Synagogue, on Sunday, March 20, at half-past six o'clock, Rabbi David Roth officiating, assisted by Cantor J. Rosenzweig. The bride was given in marriage by her parents. Her gown of white peau de soie was cut with a fitted bodice, made with a scooped neckline; long, tight pointed sleeves; and a full, bouffant skirt with a large butterfly bow at the back forming a bustle and a chapel train. The neckline and skirt were enhanced with Guipure lace, encrusted with seed-pearl-beads and sequins. Her three-quarter-length veil of tulle illusion was arranged with a crown of seed-pearl-beads; and she carried a prayer book adorned with white orchids, stephanotis, and white satin streamers. Miss Farla Kay, cousin of the bride, was maid of honour. Her gown was of ice-blue peau de soie, re-embroidered with seed-pearl-beads and sequins. She had a tiara of rhinestones; and carried a cascade of pink and white roses. Mrs. Allan Cohen and Mrs. Irwin Cohen, sisters-in-law of the bride, were matrons of honour, dressed alike in blue shantung, made with scooped necklines; bouffant skirts draped towards the front; with two large roses of matching material. Each large, blue picture hat had a big bow at the back. They carried cascades of pink roses. Robert Boretsky, brother of the groom, was best man. The ushers were: I. R. Cohen, A. Cohen, Alvin Cohen, M. Bogante, H. Echenberg, M. Cohen, R. Vineberg, H. Boretsky, J. Singer, and S. Boretsky. Standards of Aristocrat roses, pink and white snapdragons and gladioli, with palm trees, decorated the Synagogue and hall. Mrs. Cohen, mother of the bride, was gowned in blue satin, made with a trumpet sheath skirt, embroidered with silver-coloured, pink, and blue beads; with a pink flowered hat. Mrs. Boretsky, mother of the groom, was in a blue, peau de soie gown, made with a back panel; with a blue hat. Each had a corsage of white orchids. Mr. and Mrs. Brahm Boretsky spent their wedding trip in Miami Beach, Florida, the bride travelling in a beige, basket weave, wool suit; an off-white mohair coat; with a corsage of white orchids. They have taken up residence at 4775 Vezina Avenue. Here for the marriage were: Mr. and Mrs. M. Mendelsohn, Mr. and Mrs. J. Loeb, and Mrs. C. Carrick, all of Toronto, Ont.; Mr. and Mrs. S. Ruden, Dr. and Mrs. M. Landau, and Mrs. H. Gertler, all of New York; Mr. and Mrs. D. Bogante, of Columbia, Ohio; and Mr. and Mrs. H. Echenberg, of Sherbrooke, Quebec.

ENGAGEMENTS

Mr. and Mrs. Jack Wiseman, 6102 Hutchison Street, announce the engagement of their daughter, Miss Annie Wiseman, to Barry Kasser, son of the late Mr. and Mrs. I. Kasser, of Montreal. The marriage will take place on Sep-

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tember 11, at Beth David-Beth Yitzchok-Kehal Yeshurun Synagogue, Rabbi Isaac J. Teicher officiating.

The engagement of Miss Sonia Smiley, daughter of Mr. and Mrs. M. Smiley, 4750 Dupuis Avenue, to Emile Bellin, son of Mr. and Mrs. J. N. Bellin, 4759 Victoria Avenue, is announced.

Hyman Cohen, 6010 Mountain Sights Avenue, and his sister, Mrs. Louis Peters, 5276 Prince of Wales Avenue, announce the engagement of their sister, Miss Esther Shelley Cohen, daughter of the late Mr. and Mrs. Max Cohen, to Moe Kardash, son of Mrs. E. Kardash, of Ottawa, Ont., and the late D. Kardash.

The engagement of Miss Hazel Joan Wainberg, daughter of Mr. and Mrs. Ben Wainberg, 756 Lexington Avenue, to Nat H. Salomon, son of Mr. and Mrs. Moe F. Salomon, 4047 Grey Avenue, is announced. The marriage will take place on August 28, at the Sheraton-Mount Royal Hotel, Rabbi Wilfred Shuchat officiating.

Mr. and Mrs. Paul Goldman, of Newton, Mass., announce the engagement of their daughter, Miss Sandra Louis Goldman, to Lester Roy Adilman, son of Mrs. N. Adilman, 4300 Western Avenue, and the late Norman Adilman. The marriage will take place some time in August.

BIRTHS

Born, to Mr. and Mrs. Philip Ship (nee Libby Richler), 1360 Ouimet Street, on March 19, at the Royal Victoria Hospital, a son, Robert Irwin; brother of Rhonda, aged three years; grandson of Mr. and Mrs. Harry L. Richler, 4040 La Peltrie Street, who are the godparents; and of Mr. and Mrs. A. Ship, 4100 Bouchette Avenue; great-grandson of Mrs. Mary Olishansky, 1360 Ouimet Street; Mrs. Esther Richler, 5375 Plamondon Avenue; Mr. and Mrs. D. Ship, 8175 de L'Epee Avenue; and of Mr. and Mrs. N. Gottheil, 259 Laurier Avenue West. Mr. Ship, grandfather, held the baby during the ceremony.

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But we have never meant to imply that Heinz Varieties, made without meat, are usable for Passover. And, just to be sure that there is no mistake, we publish this, our annual statement: **There are NO Heinz Foods that are Kosher for Passover.**

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BY JULIAN N. JABLIN, OF THE NATIONAL JEWISH WELFARE BOARD, OF NEW YORK

The first Jews who came to the Isthmus of Panama more than 100 years ago must have felt a sense of strangeness and dismay at the exotic tropical nature of the land. It was a far cry from the Central Europe that they had left in search of freedom and security. How much more strange to them would have been the idea that just a few generations later, this narrow strip of swamp and jungle would have won independence as a free republic, and would, in a time of great danger to Jews, offer a haven more secure than many other spots in the troubled world.

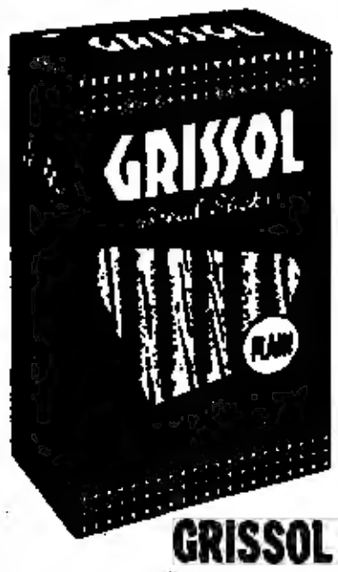
Back in the first half of the 19th Century, Panama, then a province of Colombia, was merely a shorter and cheaper route to the California which beckoned many European Jews. While the crossing of the Isthmus was not easy, it offered advantages over the arduous voyage around Cape Horn, and it provided an opportunity to make a little additional money with which to continue the journey to the Western United States. The handful of Jews who settled in Panama did so because there was trade to be had with the prospectors and pioneers who were on the trail west. Later, when the railroad was pushed across the country, and still later, when the Panama Canal was under construction, first by the French, who failed, and then by the Americans, who completed the job, Jews came into Panama from the Caribbean countries and from as far away as Africa to begin a new life.

Much of the story of Jewish settlement in Panama is told by Rabbi Nathan Witkin, a modern-day pioneer who has served the community of the Isthmus since 1937. As field representative of the Armed Services Division of the National Jewish Welfare Board, and as part-time Jewish chaplain, Rabbi Witkin has had an unparalleled opportunity to participate in the Jewish life of both the local people and the thousands of North Americans who have served in the area. Essentially on duty in the Canal Zone to serve the morale and recreational needs of U.S. servicemen stationed there (Rabbi Witkin is director of the USO-JWB Club in Balboa), he found from the very beginning that there was a wide variety of things that needed doing. And, being a man of conscience, imagination, and great resiliency, he tackled the job. But let Rabbi Witkin tell it:

"The U.S. government rented to me, for JWB's use, the first floor of a wooden construction building for ten dollars a month, to be used as a place of worship and a recreation center. In those days, we had few GI families because a man couldn't marry unless he was at least a staff sergeant. Those were the $21-a-month days. I went from post to post, meeting the men, holding religious services, giving personal consultations. Two days a week I was on the Atlantic side, making the trip on PRR trains (Panama Railroad, not Pennsy), lighted at night by gasoline lanterns. I covered Fort Sherman, Fort Randolph, Fort Davis, Fort DeLesseps, the U.S. submarine base at Coco Solo, and the air base there; France Field, and later when it opened, the large U.S. Army General Hospital

(Continued on Page One Hundred and Nine)

PASSOVER GREETINGS



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SECOND DAY OF PASSOVER, Wednesday, April 13th
SEVENTH DAY OF PASSOVER, Monday, April 18th
EIGHTH DAY OF PASSOVER, Tuesday, April 19th

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Beth Ora	2600 Badeaux St. (St. Laurent)	Rabbi Morris Halpern
Beth Zion	5740 Hudson Ave. (Cote St. Luc)	Rabbi Sydney Shoham
Chevra Kadisha-B'nai Jacob	5237 Clanranald	Rabbi David Roth
Chevra Thilim-Pinsker Kinian Torah	1904 Van Horne	Rabbi Morris Werner
Shaar Hashomayim	450 Kensington Ave.	Rabbi Wilfred Shuchat
Shaar Shalom	483 - 83rd Ave., L'Abord a Plouffe	Rabbi Dr. Emanuel Bennett
Shaare Zedek	6805 Chester	Rabbi A. Bernard Leffelt
Shaare Zion	5575 Cote St. Luc	Rabbi Maurice S. Cohen
Shevet Achim	5829 Cote des Neiges	Rabbi Joseph Grunblatt
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Social Notes — Montreal

Mr. and Mrs. Edward Solomon, 127 Arlington Avenue, were in Hollywood, Florida, for several months.

Mr. and Mrs. A. Bronfman, 4363 Westmount Boulevard, are back from Miami Beach, Florida.

Mr. and Mrs. F. S. Rothschild, 633 Murray Hill Avenue, spent a holiday in Europe.

Mr. and Mrs. H. Bronfman, 3617 Westmount Boulevard, will spend Passover in Atlantic City, N.J.

Mr. and Mrs. Samuel Litwack, and son, Paul Michael, aged eighteen months; of Ottawa, Ont., are spending Passover with her parents, Mr. and Mrs. Jack Ehrenreich, 5419 Victoria Avenue.

Mrs. Barney Aaron, 3219 Cedar Avenue, is spending several months with her son-in-law and daughter, Dr. and Mrs. S. Roland, and children, Lexann, aged six years; Aaron, three; and Jessie, one, of Atherton, Calif.

Mr. and Mrs. Gerald Bronfman, 475 Roslyn Avenue, returned from a holiday in Jamaica, the British West Indies, and will spend Passover in Atlantic City, N.J.

Dr. and Mrs. Sheldon Harold White, of Chicago, Ill., spent some time with her parents, Dr. and Mrs. Louis Notkin, 4752 Roslyn Avenue.

Barney Aaron and son, Arnold Aaron, 3219 Cedar Avenue, are leaving via Air France, to spend several months in Israel.

Here for the bar-mitzvah of Frederic Stewart, son of Mr. and Mrs. Leonard Liverman, 522 Victoria Avenue, who was called to the Reading of the Law, at Shaar Hashomayim Synagogue, were: Mr. and Mrs. Leon Glazer and Alan, aged eleven years; and Robbie, eight, of Philadelphia, Pa., uncle and aunt; Mr. and Mrs. M. Solomon, of Trenton, N.J., uncle and aunt; Mr. and Mrs. P. Kam, of Chestnut Hill, Pa., cousins; Mrs. B. Wallen, of Germantown, Pa., cousin; Mrs. S. K. Sivitz and daughter, Miss Barbara Sivitz, of Pittsburg, Pa., aunt; Mrs. A. Shore, of Elkins Park, Pa.; and Mr. and Mrs. H. Finn, of Argate, N.J.; Mr. and Mrs. N. Franks, of Jackson Heights, Long Island, N.Y., cousins; and Mr. and Mrs. S. Hart, of Sherbrooke, Que.

Mr. and Mrs. Saul Baker, of Los Angeles, Calif., will spend Passover holidays with his parents, Mr. and Mrs. B. Baker, Northcrest Place, and will visit his brother-in-law and sister, Mr. and Mrs. Louis Strecher, 811 Pratt Avenue.

Mr. and Mrs. Aaron Naimer, 330 Dufferin Road, spent some time with their son-in-law and daughter, Mr. and Mrs. Bernard Freedman, of Saint John, N.B.

Mrs. Clara Shalinsky, 5370 Macdonald Avenue, is spending the Passover holidays with her son-in-law and daughter, Dr. and Mrs. Franz Edelman, and children, Margaret, aged nine years; Diane, seven; and Erica, one; of Princeton, N.J.

Mr. and Mrs. George Hollinger, 5150 Hampton Avenue, sailed from New York on the Victoria for a cruise to The Bahamas and the West Indies.

Dr. and Mrs. Don Boyaner, and Frank, Lee, and Marlene, 460 Bertrand Street, were visited by his mother, Mrs. Eli Boyaner, of Saint John, N.B.

Mr. and Mrs H. Segal, 4564 Beaconsfield Avenue, returned via Eastern Air Lines, from a month's holiday in Miami Beach, Florida.

Mr. and Mrs. S. Breitman, 5501 Beaminster Place, will spend Passover at the Concord Hotel, in Kiamesha Lake, N.Y.

Mrs. Eli Davis, of Saint John, N.B., who was here for the bar-mitzvah of her nephew, Martin, son of Mr. and Mrs. Harold S. Freeman, 4578 Wilson Avenue, at Shaare Zion Synagogue, was entertained by: Dr. and Mrs. S. Dworkin, 4900 Grosvenor Avenue; Mr. and Mrs. Arthur Brown, 4343 Oxford Avenue; Mr. and Mrs. Harry Kostman, 644 Murray Hill Avenue; and Mr. and Mrs. Henry Dainow, 4355 Madison Avenue.

Mr. and Mrs. Samuel Cramer, 5774 Wolseley North, are back after a Caribbean cruise.

Mr. and Mrs. Jack Klein and daughter, Elisa and Mrs. Klein's father, C. Wetzler, formerly of 4353 St. Kevin Avenue, have taken up residence at 460 Tait Street.

Mr. and Mrs. J. Butovsky, and their son and daughter-in-law, Mr. and Mrs. E. I. Butovsky, all of Ottawa, Ont., spent a few days with the former's son-in-law and daughter, Mr. and Mrs. E. Prashker, 614 Smart Avenue; and the former's son and daughter-in-law, Mr. and Mrs. M. Butovsky, 5220 St. Catherine Road.

Mr. and Mrs. Isadore Perel and Morton and Harriet, 145 Brookfield Avenue, will take up residence at 2390 St. Louis Street, St. Laurent.

Mr. and Mrs. Paul Feingold, 6300 Lennox Avenue, were in New York, for the marriage of Miss Marcia Louise Goldberg, daughter of Mr. and Mrs. George Goldberg, of North Miami Beach, Florida, and Lake Oscawana, N.Y., to their son, Eugene Neil Feinberg, on March 26, at the Waldorf-Astoria Hotel.

Isaac Levine, of Ottawa, Ont., and his brothers, Jack Levine, of Toronto, Ont.; and Harold Levine, of Chicago, Ill., were here for the funeral of their father, Samuel Levine, 5150 Cavendish Avenue.

Mr. and Mrs. Saul L. Antecol and son, Jacob Edward, formerly of 2985 Bedford Road, have taken up residence at 12 Maple Street, in St. Paul L'Ermite, Que.

In Ottawa, Ont., for the marriage of Miss Linda Cohen, daughter of Mrs. Jennie Cohen, and the late Louis Cohen, to Kenneth Mirsky, son of Mr. and Mrs. Lazarus Mirsky, on March 27, at Beth Sholem Synagogue, were: Louis Peters and Stanley, Fred, and Nancy, 5276 Prince of Wales Avenue; and Hyman Cohen, and daughter, Diane, 6013 Mountain Sights Avenue; uncles of the bride; Miss Esther Cohen, 5276 Prince of Wales Avenue, aunt of the bride; Mr. and Mrs. Max Galley, 5209 Grenier Street; Mr. and Mrs. W. Udaskin, 4836 La Peltrie Street; Mr. and Mrs. S. Bloom, 194 Sheraton Drive; Mr. and Mrs. H. Smiley, 658 Westluke Avenue; and Mr. and Mrs. I. Milstein, 5469 Westminster Avenue.

Mrs. Morris Scharf, 5985 Souart Avenue, returned via Eastern Air Lines, from Hollywood, Cal., where she was invited by N.B.C.-T.V., as a "surprise guest" to honour her sister, Mrs. Betty Hahn, of Sunnyside, Long Island, N.Y., and her two children, Miss Pauline Hahn and Herbert Hahn, on "This Is Your Life" to be seen on May 4. Miss Hahn, aged eighteen years, returned from London, England, where she starred in the movie, "Too Young To Love". Herbert Hahn studies medicine at the Albert Einstein College of Medicine, in New York.

Mr. and Mrs. Brahm Boretsky, 4775 Vezina Avenue, spent their wedding trip in Miami Beach, Florida. Mrs. Boretsky is the former Miss Myrna Dove Cohen, daughter of Mr. and Mrs. Harry A. Cohen, 5591 Bradford Place. Mr. Boretsky is the son of Mr. and Mrs. Maurice Boretsky, 3875 Plamondon Avenue.

Mr. and Mrs. Gordon Lightstone, 6580 Macdonald Avenue, are back after a sixteen-day cruise to the Caribbean Islands.

Mr. and Mrs. Seymour Kula, 5480 Lavoie Avenue, spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y. Mrs. Kula is the former Miss Francine Browman, daughter of Mr. and Mrs. Jack Browman, 5207 Bourret Avenue. Mr. Kula is the son of Mr. and Mrs. Harry Kula, 4720 Queen Mary Road.

Mr. and Mrs. J. Heber and son, Ronnie, aged thirteen months, of Queen's, N.Y., are spending Passover with her parents, Mr. and Mrs. Moses Borenstein, 2959 Brighton Avenue.

Mr. and Mrs. Joseph Yaffe, 2200 Capitaine Bernier Street, were in New York for the marriage of Miss Anne Horowitz, daughter of Mrs. C. Horowitz, of Newark, N.J., and the late J. Horowitz, to the former's brother, David Yaffe, son of Mrs. B. Yaffe, of Montreal, and the late N. Yaffe.

Mr. and Mrs. Joseph Rosenthal and Thomas, Daniel, and Eileen, 5569 King Edward Avenue, will take up residence at 5725 Cote St. Luc Road.

Mr. and Mrs. M. Wurst, formerly of 4025 Plamondon Avenue, have taken up residence at 8605 Birnam Avenue.

Mrs. I. Bromberg, 5715 Westminster Avenue, spent a few days with her brother-in-law and sister, Mr. and Mrs. Isidore Herf (nee Pearl Severs), and new-born

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son, Mitchell Hyman, of Quebec City.

Mr. and Mrs. A. Breger, and their son-in-law and daughter, Mr. and Mrs. W. Pollack, formerly of 5422 Prince of Wales Avenue, have taken up residence at 5713 Smart Avenue.

Mr. and Mrs. H. Levine and sons, Daniel and Murray, formerly of 5420 Walkley Avenue, have taken up residence at 580 Marlatt Street.

Mr. and Mrs. A. Skolnik, formerly of 5344 Newman Place, have taken up new residence at 4752 Courtrai Street.

Mr. and Mrs. Morton J. Glickman, of Toronto, Ont., will spend Passover with his parents, Mr. and Mrs. L. Glickman, 831 Pratt Avenue.

Miss Maude Leibert, of Toronto, Ont., will be here for the bar-mitzvah of Perry, son of Mr. and Mrs. Harry Pasechnick, 8522 Wiseman Avenue, who will be called to the Reading of the Law, on April 9, at Beth Aaron Synagogue.

Mr. and Mrs. A. Reisman, Sidney Michael and Audrey Susan, of Buffalo, N.Y., will spend Passover with her parents, Mr. and Mrs. Charles Schachet, 5365 Esplanade Avenue.

Mr. and Mrs. Hyman Shana, of Bronx, N.Y., will spend Passover with her parents, Mr. and Mrs. Isadore Miller, 720 De L'Epee Avenue.

Mr. and Mrs. Hyman Ashkenazy, 2407 Bedford Road, returned via Eastern Air Lines, from Houston, Texas, where they were present at the bar-mitzvah of their grandson, Gary, son of Dr. and Mrs. Moses Ashkenazy; brother of Gail, aged twelve years; and Ronnie, ten.

Miss Adeline Block, of Brooklyn, N.Y., will spend Passover with her mother, Mrs. P. Block, 5398 Waverley Street.

Louis Zussman, of Warsaw, Poland, is taking up residence with his brother and sister-in-law, Mr. and Mrs. Jack Zussman, 5203 Durocher Avenue, uniting the brothers for the first time in twenty years.

Mrs. T. Tobin, of Saint John, N.B., is visiting her son-in-law and daughter, Mr. and Mrs. Robert Rubins (nee Eleanor Tobin), and new-born daughter, Bonnie Anne, 5790 Darlington Avenue; and her son and daughter-in-law, Mr. and Mrs. Sydney Tobin, and Barry Martin, aged six years; Aaron Jacob, four; and Beverley Anne, one and one-half, 5617 Wentworth Avenue.

Mrs. Lillian Moscovitch, 4900 Maplewood Avenue, and her sister, Mrs. Emma Parker, of Washington, D.C., sailed on the U. S. United States, to spend several months abroad, and will visit Israel.

Mr. and Mrs. Sydney Levine, 4670 Van Horne Avenue, spent a three-week holiday in Miami Beach, Florida.

Mr. and Mrs. Abe Robinson, of Bronx, N.Y., are spending Passover with her parents, Mr. and Mrs. S. Silver, 237 Villeneuve Street West.

Mrs. Saul Tobenstein, 790 Davaar Avenue, is spending a six week holiday with her son-in-law and daughter, Mr. and Mrs. James M. Greenfield (nee Martha Tobenstein), and new-born son, Gordon Allan, of Newton Centre, Mass.

Nathan Grief, of Long Island, N.Y., is spending the Passover holidays with his mother, Mrs. J. Grief, 854 Wiseman Avenue.

Marlene, aged ten years, the daughter of Mr. and Mrs. M. Grossman, of Philadelphia, Pa., is spending Passover with her grandparents, Mr. and Mrs. S. Silver, 237 Villeneuve Street.

Mr. and Mrs. Lionel Arie Bosem spent their wedding trip on a cruise to the Caribbean Islands and South America. Mrs. Bosem is the former Miss Ellen Rochelle Mintz, daughter of Mr. and Mrs. Benjamin Mintz, of Laurelton, Long Island, N.Y. Mr. Bosem is the son of Mrs. Rachel Bosem, 6185 Deacon Road, and the late Simon D. Bosem.

Mr. and Mrs. Jack Block, and children, Arnold Block, and Miss Phyllis Block, of Brooklyn, N.Y., visited their son-in-law and daughter, Mr. and Mrs. Meer Friedman (nee Anne Block), and new-born daughter, Deborah Shari, 3330 Bedford Road.

Mr. and Mrs. A. Harry Dolman and children, Mortimer Dolman, Eileen S., Monroe Moishe, and Bessie, 5116 Jeanne Mance Street, will take up new residence at 3070 Linton Avenue.

Mr. and Mrs. S. Silverman, 5218 Casgrain Street, will take up new residence at 5210 Goyer Avenue.

Rabbi I. J. Teicher, 67 McNider Avenue, was in Bronx, N.Y., for the funeral of his sister, Mrs. Rebecca Teicher.

Mortimer Dolman, a student in the Faculty of Medicine, at Queen's University, in Kingston, Ont., is spending the Passover holidays with his parents, Mr. and Mrs. A. H. Dolman and children Eileen S., Monroe Moishe, and Bessie, 5116 Jeanne Mance Street. While here he will visit with his grandmother, Mrs. Freda Schwartz, of Ville St. Michel.

Mrs. H. Litwack, 3105 Linton Avenue, entertained fifty-two guests at a luncheon to celebrate the sixteenth birthday of her daughter, Carol; sister of William, aged thirteen years. Mrs. Litwack was in a print dress, made with a round neckline, three-quarter-length sleeves; and sheath skirt; with a white flowered hat. Carol wore a beige, organza, shirtmaker dress, with inserts of moss-green; with a wristlet of orange-tinted roses. A square pink birthday cake and a centerpiece of pink and white carnations formed the table decoration.

Mr. and Mrs. Jacob Schaffer (nee Elka Korner), 2261 Mantha Street, celebrated their fiftieth wedding anniversary. They were married in Bucovina, Rumania. They have two sons and daughters-in-law: Mr. and Mrs. Ben Schaffer, 2475 Maior Street; Mr. and Mrs. Joseph Schaffer, 5950 Hudson Road; a son-in-law and daughter: Mr. and Mrs. H. Miller (Tobie), 2259 Mantha Street; and ten grandchildren: Gloria, aged sixteen years; Elaine, fourteen; Linda, eleven; Murray, ten; and Joni, seven; the children of Mr. and Mrs. Ben Schaffer; Carol, aged thirteen years; Michael, ten; and Debbie, nine; children of Mr. and Mrs. Joseph Schaffer; and Norman Miller, aged eleven years; and Jerry, seven. Jacob Schaffer is the brother of Charles J. Schaffer, 4975 Bourret Avenue.

Mr. and Mrs. J. L. Shetzen, 199 Sheraton Drive, celebrated the bar-mitzvah of their son, Teddy, who was called to the Reading of the Law, at Shaare Zion Synagogue. He is the grandson of Mrs. I. I. Lighter, 2201 Maplewood Avenue; and of Mr. and Mrs. Ben Shetzen, 2745 Darlington Place. That evening Mr. and Mrs. Shetzen were hosts to three hundred and eighty-five guests at a dinner dance in the Synagogue hall. Mrs. Shetzen wore a white, beaded, peau de soie gown, made with a harem skirt; and a matching evening coat; with a crown of matching material; and had white orchids for her corsage. Those who sat at the head table with the bar-mitzvah boy were: Allan Lonn, Murray Miller, Marc Caplan, Jerry Cheyfetz, Eddie Gelernter, Joseph Gross, Kurt Teblum, David Wigdor, Israel Meller, Chaim Ronn, Lennie Stam, Melvyn Gimple, Michael Feldman, Peter Kovac, Charles Axelrod, Marvyn Harris, Ernest Kassie, Harvey Silverstone, Marvyn Silverstone, Irwin Segal, Lawrence Kramer, and Norman Epstein. Teddy gave a speech, Rabbi Maurice S. Cohen asked a blessing over the challah. Rabbi Mendell Lewittes spoke. An arrangement of yellow roses and blue irises decorated the head table. A birthday cake with the name of the bar-mitzvah's boy centered each guest table in the Synagogue hall.

Mr. and Mrs. Izak Gelerenter, 161 Bernard Avenue West, celebrated the bar-mitzvah of their son, Samuel, who was called to the Reading of the Law, at Beth Hamedrash Hagadol Synagogue. He is the brother of Anna, aged nine years. Kiddush was observed. That evening Mr. and Mrs. Gelerenter were hosts to one hundred and fifty guests at a dinner dance in the Synagogue hall. Mrs. Gelerenter wore a beige silk gown, trimmed with matching lace; and made with a low neckline; and cape sleeves; with a corsage of pink and white roses. Anna wore a light blue tulle dress; and a white rose. Those who lit the candles were: Mr. and Mrs. K. Appelbaum, Mr. and Mrs. E. Karoliski, Mr. and Mrs. P. Hart, Mr. and Mrs. C. Srebro, Mr. and Mrs. J. Schneiderman, Mr. and Mrs. J. Zuckerman, Mr. and Mrs. S. Krymalowsky, Mr. and Mrs. M. Salman, Mr. and Mrs. S. Siroka, Mr. and Mrs. M. Fronen-

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berg, Mr. and Mrs. J. Weinberg, Mr. and Mrs. C. Alter, and Mr. and Mrs. C. Braverman, and the bar-mitzvah boy and his parents. Seated at the head table with the family were: Mr. and Mrs. K. Appelbaum, Mr. and Mrs. C. Srebro, Mr. and Mrs. J. Schneiderman, Mr. and Mrs. S. Zeinman, and Mr. and Mrs. H. Goldberg. The bar-mitzvah boy gave a speech. J. Schneiderman asked a blessing over the challah. A maple and red bar-mitzvah cake and centerpieces of red and white carnations trimmed the table.

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ENGAGEMENTS

The engagement of Miss Frances Rushansky, daughter of Mrs. A. Adelstein, 6530 Coolbrook Avenue, and of Harry Rushansky, to David Shames, son of Mrs. B. Shames, 5333 Hutchison Street, and the late Ben Shames, is announced. The marriage will take place on October 23, at Beth David-Beth Yitzchok-Kehal Yeshurun Synagague, Rabbi Isaac J. Teicher officiating.

Mr. and Mrs. Morris Feldberg, of Ottawa, Ont., announce the engagement of their daughter, Miss Ann Feldberg, to Bernard Felsenstein, son of Mr. and Mrs. Harry Felsenstein, 5070 La Peltrie Street. The marriage will take place on August 21, at Beth Hamedrash Hagadol Synagogue. Rabbi Lester Rosner officiating.

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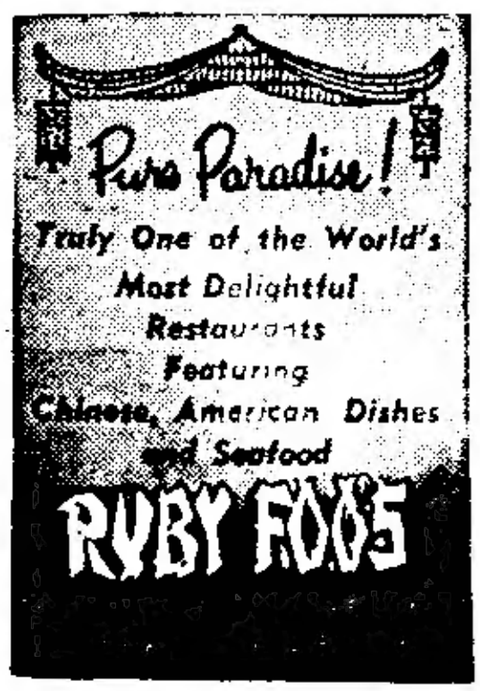
MARRIAGES

KULA-BROWMAN

The marriage of Miss Francine Browman, daughter of Mr. and Mrs. Jack Browman, 5207 Bourret Avenue, to Seymour Kula, son of Mr. and Mrs. Harry Kula, 4720 Queen Mary Road, was solemnized at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue, on Sunday, March 20, at six o'clock, by Dr. Chaim N. Denburg, Rabbi, assisted by Cantor N. Krul. The bride was given in marriage by her parents. She was gowned in white taffeta, cut on princess lines, made with a scalloped neckline; long, pointed sleeves; and full skirt, with inserts of lace re-embroidered with seed-pearl-beads, which ended in a chapel train. Her three-quarters-length veil of tulle illusion was attached to a rhinestone tiara; and she carried a white prayer book adorned with white orchids, and white satin ribbon. Miss Frances Kula, sister of the groom, as maid of honour, wore a gown of royal-blue and white silk; with a rhinestone tiara; and carried a cascade of pink and white roses. Karen Kaffko, cousin of the bride, was flower girl, wearing a white organdy dress; with a bandeau of baby-blue roses; and carried a basket of rose petals. Philip Browman, brother of the bride, was best man. The ushers were: Oscar Katz, Jerry Browman, Morris Kula, Henry Weinzweig, Earl Singer, and Herbert Rolbin. Harvey Browman and Joseph Schachter were junior ushers. Standards of pink and white roses and gladioli combined with greenery decorated the Synagogue and hall. Mrs. Browman, mother of the bride, was attired in a mauve lace gown; with a mauve flowered hat. Mrs. Kula, mother of the groom, wore an aquamarine-blue, peau de soie gown; with a white hat. Their corsages were of white orchids. Mr. and Mrs. Seymour Kula spent their wedding trip at the Nevele Country Club, in Ellenville, N.Y., the bride travelling in a yellow, knitted suit. They have taken up residence at 5480 Lavoie Avenue. Here for the marriage were: Mr. and Mrs. S. Kula, and Mrs. L. Kula, all of Caracas, Venezuela, South America.

BOSEM-MINTZ

The marriage of Miss Ellen Rochelle Mintz, daughter of Mr. and Mrs. Benjamin Mintz, 231-16, 137th Avenue, Laurelton, Long Island, N.Y., to Lionel Arie Bosem, son of Mrs. Rachel Bosem, 6185 Deacon Road, Montreal, and the late Simon D. Bosem, took place at the Laurelton Jewish Center, in Laurelton, N.Y., on Sunday, April 3, at half-past twelve o'clock. Dr. I. Teplitz, Rabbi, officiated. The bride was given in marriage by her father. She wore a princess gown of white silk organza, made with a heart-shaped neckline trimmed with Alencon lace; long, pointed sleeves; and a full, bouffant skirt with a bow at the waist ending in a chapel train. Her four-tiered veil of tulle illusion was draped to a floral cluster; and she carried a white prayer book with white orchids and stephanotis. Mrs. Harry Abelson, sister of the groom, as matron of honour, was gowned in rose-coloured peau de soie; with a veil to match, held by a floral arrangement; and carried pink and American Beauty roses. Miss Tova Bosem was maid of honour, wearing a gown of pink peau de soie; and carried pink and American Beauty roses. Harry Abelson was best man. The ushers were: Edmond Mintz, Lawrence Kaufman, Herbert Mintz, and Lawrence Singer. Standards of pink and American Beauty roses arranged with greenery decorated the Center. Mrs. Mintz, mother of the bride, wore a pale pink gown, made with a low neckline; and skirt longer at the back; with a pale pink hat. Mrs. Bosem, mother of the groom, was in a dusty-rose-coloured satin sheath which had a beaded bodice. Her satin hat was blue. Their corsages were of baby pink orchids. Mr. and Mrs. Lionel Arie Bosem spent their wedding trip on a cruise to the Caribbean Islands and South America.



BAR-MITZVAHS

Perry, son of Mr. and Mrs. Harry Pasechnick, 8522 Wiseman Avenue, will be called to the Reading of the Law, in celebration of his bar-mitzvah, on April 9, at Beth Aaron Synagogue. He is the brother of Murray, aged ten years; grandson of Samuel Pasechnick, 5425 Rosedale Avenue. Kiddush will be observed. A dinner dance in the Synagogue hall will take place that evening.

Stanley, son of Mr. and Mrs. Louis Fine, 885 Dollard Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah on April 9, at Adath Israel Synagogue. He is the brother of Sharon, aged nine years; grandson of Mr. and Mrs. David Fine, 5660 Park Avenue. A kiddush luncheon in the Synagogue hall will follow the services.

Barry, son of Mr. and Mrs. Abe Sternthal, 4806 Melrose Avenue, will be called to the Reading of the Law, in honour of his bar-mitzvah, on April 9, at Chevra Kadisha-Bnai Jacob Synagogue. He is the brother of Miss Adele Sternthal, and Harvey Sternthal; grandson of Mr. and Mrs. H. Sternthal, 4715 Plamondon Avenue. A Kid-

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dush luncheon in the Synagogue hall will follow services.

Gary Earl, son of Mr. and Mrs. Simon Mintz, 4871 Plamondon Avenue, will be called to the Reading of the Law, on April 9, at Shomrim Laboker-Beth Yehuda-Shaare Tefillah Synagogue. He is the brother of Mrs. Donald Hymans (Sheila), 3185 Linton Avenue. A Kiddush luncheon in the Synagogue hall will follow services.

BIRTHS

Born, to Mr. and Mrs. George E. Reinhart (nee Gloria Chadnick), 2122 St. Germain Street, on March 16, at the Jewish General Hospital, a daughter, Shelley Lynn; sister of Sabrina, aged four years; and Marshall, two; granddaughter of Mr. and Mrs. D. Chadnick, 2120 St. Germain Street; and of Mrs. Rose Reinhart, 5608 McLynn Avenue, and the late Henri Reinhart.

Born, to Mr. and Mrs. George Samuels (nee Ethel Markow, formerly of Montreal), of New York, on March 23, at the Yonkers General Hospital, a daughter, Carol Paula; sister of Shelley and Michael; granddaughter of Mrs. M. Markow, 960 St. James Street West, and the late Morris Markow; and of Mr. and Mrs. Morris Samuels, 687 Wiseman Avenue.

Born, to Mr. and Mrs. Meer Friedman (nee Ann Block, formerly of Brooklyn, N.Y.), 3330 Bedford Road, on March 14, at the Jewish General Hospital, a daughter, Deborah Shari; granddaughter of Mr. and Mrs. Jack Block, of Brooklyn, N.Y.; and of Mr. and Mrs. Chaim Friedman, 2794 Bedford Road.

Born, to Mr. and Mrs. Isidore Herf (nee Pearl Severs, formerly of Montreal), of Quebec City, on March 20, at the Jeffrey Hale Hospital, a son, Mitchell Hyman; grandson of Mrs. A. Severs, 5045 Van Horne Avenue, Montreal, and the late Aaron Severs; and of the late Mr. and Mrs. A. Herf, of Quebec City. Godparents are Conrad Herf, 636 St. Louis Road, uncle, and Mrs. R. Rosen of Brooklyn, N.Y., aunt. Maurice Pollack, of Quebec City, held the baby during the ceremony.

Born, to Mr. and Mrs. William Saks (nee Lorna Plotnick), 5435 Rosedale Avenue, on March 18, at the Jewish General Hospital, a son, Warren; brother of Robby, aged five and one-half years; and Jay, four; grandson of Mr. and Mrs. Paula Saks, 3460 Simpson Avenue; and of Mr. and Mrs. Ben Plotnick, 4540 Circle Road; great-grandson of Mr. and Mrs. A. Plotnick, 4324 Coolbrook Avenue; and of Mrs. Rose Nemiroff, 4895 St. Catherine Road. Godparents are Ralph Nemiroff, 4463 Harvard Avenue, and Mrs. Harry Salis, 12 Glenmore Avenue. Mr. Saks, grandfather, held the baby during the ceremony.

Born, to Mr. and Mrs. Murray Saffran (nee Judith Cohen), 5140 Mayfair Avenue, on March 22, at the Montreal General Hospital, a son, Richard; grandson of Mr. and Mrs. Philip Cohen, 710 McEachran Avenue; and of Mr. and Mrs. I. Saffran, 4375 Grand Boulevard.

DEATHS

Samuel Levine, 5150 Cavendish Avenue, aged eighty years, died on Tuesday, March 22. He is survived by his wife, Mrs. Fanny Budovitch Levine; five sons: Allan, 376 Dufferin Road; John, 1927 Barclay Avenue; Isaac, of Ottawa, Ont.; Jack, of Toronto, Ont.; Harold, of Chicago, Ill.; a daughter, Mrs. N. Hahn (Edith), 3113 Fifth Street, L'Abord a Plouffe; and nine grandchildren. Funeral services took place from Paperman's, Rabbi David Roth officiating. Burial was at Chevra Kadisha-Bnai Jacob Cemetery. Born in Minsk, Russia, Mr. Levine came to Canada in 1904, settling in Fredericton, N.B., where he founded a scrap and salvage business. He later moved to Saint John, N.B.; and to Montreal in 1935 where he retired. He was a member of Chevra-Kadisha-Bnai Jacob Synagogue, and Shaare-Zedek Congregation.

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MONTREAL MEETINGS

● BNAI BRITH ●

Sovereign Lodge Number 2148 will instal these officers on "mishpocha night", April 23, at 8.00 p.m., at Spanish and Portuguese Synagogue hall: Irving Zwirek, president; Perry Silverman, Irving Zoberman, John Aronoff, vice-presidents; Martin Raft, Herbert Walter, secretaries; and Samuel Mazor, Louis Crystal, Carl Narvey, Irving Moscovitch, Morris Libstug. Louis Mason, humorist, will be a guest.

● JEWISH MINISTERS ●

Board: Rabbi Maurice S. Cohen, president; Rabbi of Shaare Zion Synagogue, will be the speaker on the Board of Jewish Ministers radio broadcast during April, every Sunday, at 8:45 a.m., over station CJAD.

● SHAAR HASHOMAYIM ●

Synagogue: this Friday at 8:00 p.m. the Youth will enact the pre-Passover tradition of the reading of the Haggadah with emphasis on the theme of "Jewish Heroism Throughout The Ages In Its Struggle For Freedom". Rabbi Wilfred Shuchat will lead in the discussion of the commentary composed by: Douglas Elkin, Howard Golden, Carol Goldschleger, Bernard Henneman, Susan Jacobson, Peter Mendall, Mildred Moroff, Sharon Ostroff, Kathie Roth. The programme was arranged by David Mendelson and the club counsel supervised by the Youth advisor, W. Zeev Bloom.

● SHOMRIM LABOKER ●

Beth Yehudah, Shaare Tefillah, Dr. Chaim N. Denburg, Rabbi: Friday services 6:20 p.m.; Saturday, 8:45 a.m. Gary, son of Mr. and Mrs. Simon Mintz, 4871 Plamondon Avenue, will be called to the Reading of the Torah honouring his Bar-Mitzvah, April 9.

● BETH AARON ●

Synagogue, Dr. Eliezer Ebner, Rabbi: Services Friday at 6:00 p.m.; and Saturday at 8:45 a.m. Perry, son of Mr. and Mrs. H. Pasechnick, 8522 Wiseman Avenue, will be called to the Torah as a Bar Mitzvah. At 5:00 p.m. Rabbi Ebner will give his sermon in Yiddish. The hosts at the Seudah will be the members of the Post-Bar Mitzvah Minyan. At the Sunday Minyan-breakfast, at 9:00 a.m., the Rabbi will explain the Haggadah.

● CHEVRA KADISHA ●

Bnai Jacob Synagogue, David Roth, Rabbi: Barry, son of Mr. and Mrs. Abe Sternthal, 4806 Melrose Avenue, will be called to the Reading of the Torah on April 9, the occasion of his Bar Mitzvah. Evening services during Passover will commence at 6:15 p.m.; morning, at 8:30 a.m. Rabbi David Roth will preach the sermons. Cantor Joshua Rosenzweig, Rev. A. H. Greenberg, and the choir, led by Louis Burko, will assist the Rabbi. Executive members of the Junior Congregation are: Sheldon Popliger, Lionel Mishkin, Dolly Greenberg, Herbert Pinchuk, Murray Dalfen, Sheldon Zimmer.

● ADATH ISRAEL ●

Synagogue, Charles Bender, Rabbi: Stanley, son of Mr. and Mrs. Louis Fine, 885 Dollard Avenue, will be called to the Reading of the Torah, on April 9, in celebration of his Bar Mitzvah. At the breakfast session of the Men's Club, on April 10, Dr. A. Stilman will speak on "Healer Of All Flesh". Women invited. The Men's Club closing on April 24, will hear a report by the president, Norman J. Trehub. Election. All departments of the Schools will close from April 8 to April 20.

● HISTADRUT ●

The Histadrut "Third Seder" takes place at Chevra Kadisha Synagogue, on April 16, at 8:00 p.m. Jacob Rabinovitch, executive director of the Labor Zionist Movement, has arranged the program. Cantor M. Kaufler will render Haggadah songs, accompanied by the Peretz Shule mandolin orchestra, with David Katz, director. A candle-lighting ceremony will mark the 12th anniversary of the State of Israel. The Israeli Chargé d'Affaires, Raanan Sivan, will speak; and Ben Basenko, New York radio commentator, back from Israel, will entertain with humorous stories. Rachal Nadav, Yemenite singer from Israel, is the guest artist. Passover refreshments.

● PIONEER WOMEN ●

Mesdames M. Israelson, of Toronto, national vice-president; W. Malus, of Montreal, national treasurer; S. I. Borod, of Montreal, National executive secretary; Saul Spivack, of Toronto, Eastern Regional national officer, were in New York for the Pioneer Women's Organization of America board meeting, at the Statler Hotel. Mrs. Joel Novack, on behalf of the Omna Club, gave a tea for Israel Bonds at her home, 4532 Royal Avenue. Emil Cohen, entertained. $1,400 worth of bonds were sold. Mesdames H. J. Fanaberia, chairman of the Women's Division of Israel Bonds; R. Wigor, Women's Division director of Israel Bonds; Z. Priven, Bond chairman for Pioneer Women; P. Feingold, vice-chairman of Pioneer Women; also H. J. Halperin, of Israel Bonds in Ottawa, were among those present. Mrs. M. Hersh, president of Montreal Pioneer Women, was unable to attend. Rochel Blostein Club tea was at the home of Mrs. S. Rabinovitch, 6030 MacDonald Avenue. Mrs. M. Wiseman presided and Mrs. H. Zinman read from Sholem Aleichem. $125 was raised. Dorot-Kanot met at the home of Mrs. H. D. Novick, 6350 Westbury Avenue, who showed films of her trip to Nassau and Jamaica. Mrs. M. Leighton, chairman, presided.

● TEMPLE EMANU-EL ●

Dr. Harry J. Stern, Rabbi: Friday, April 8, at 8:15 p.m.; sermon: "The Spirit Of Elijah." Saturday, at 11:30, sermonette, "The Great Sabbath." Gabriel, son of Mr. and Mrs. Stephen Ory, 6210 Somerled Avenue, will be called to the Reading of the Torah in observance of his Bar Mitzvah, at both services. The dedication of the new sanctuary will be attended by members and their friends on April 22, at 8 p.m. Dr. Julius Mark, Senior Rabbi of Temple Emanu-El, in New York, will speak. Miss Maureen Forrester, distinguished Canadian contralto, will sing. Admission cards have been mailed to all members. The dedication banquet and dance is on April 23, at 6:30 p.m. Congregation Emanu-El was founded in 1882. At the Congregational Seder a ritual of remembrance for the six million Jews who perished at the hands of the Nazis and for the heroes of the Warsaw Ghetto Uprising will be observed. The name of Josef Aron will be inscribed on the memorial tablet by Mrs. Aron.

● HOSPITAL OF HOPE ●

Units meeting on April 13, at 8:00 p.m. are: Fraid-Philip Cohen at the home of Mrs. P. W. Cohen, 5945 Souart Avenue; Tillie and Solomon Cohen (Victory), at the home of Mrs. B. Caplan, 5611 Hutchison Street; Sara B. Stein, at the home of Mrs. N. Levine, 4855 Isabella Avenue. Unit meeting on April 14, at 2:00 p.m., is: I. J. Borrin, at the home of Mrs. M. Zabitsky, 5571 Woodbury Avenue. At 8:00 p.m. are: Ethel and Max Rostrogovitch, at the home of Mrs. H. Kavanat, 2447 Madison Avenue; Hesha Berson and Rose Moss, at the home of Mrs. M. Singerman, 6822 Wilderton Avenue; Chaim Revzen Junior, at the home of Mrs. H. Tanzer, 986 Davaar Avenue.

● ZIONIST ORGANIZATION ●

A community celebration marking the twelfth anniversary of the State of Israel will be held at a city-wide meeting on May 1, at 8:30 p.m., in Young Israel Synagogue, sponsored by all the Zionist organizations. The celebration will also mark the 100th anniversary of the birth of Dr. Theodor Herzl, founder of Zionism. Rabbi Irving Miller, of New York, president of the Zionist Organization of America, and former president of the American Jewish Congress, will be the speaker. Participating are: Achdut Avodah, Hadassah, Labor Zionists, Mizrachi, and Zionist Organization of Canada. The Alexander Brott Trio and the forty-voice Hadassah Choir will give a program of Israeli instrumental music and song. Israel's "Declaration of Independence" will be read. Fred Packer, chairman, Eastern Region, will preside. Mrs. Myer Sager, Montreal president of Hadassah, will introduce the Hadassah Choir, direction of Yehuda Vineberg, which will sing a medley of Israeli folk songs joined by the audience. Rabbi Miller will be introduced by Cyril Schwisberg, national president, Zionist Men's Association. The celebration will be one of a number in other cities.

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● Lawrence M. Lande, 4870 Cedar Crescent, vice-chairman of the Montreal bicentenary committee, spoke on "The Bicentenary And The Psalms Of David", before the Kiwanis Club of Lake St. Louis, Quebec.

● Lavy M. Becker, 4931 Ponsard Avenue, chairman of the National Bicentenary of Canadian Jewry, gave "A Report On Canadian Jewry" at the open forum of the Theodore Herzl Institute, of New York.

● COMBINED JEWISH APPEAL ●

Women's Division fourth Women's Community Conference luncheon took place at the Queen Elizabeth Hotel. Seated at the head table were: Rabbi and Mrs. I. J. Teicher, Alvin Bronstein, executive director of the Federation of Jewish Community Services; Avrum Dunsky, Dr. A. Feintuch, Harvey Golden, Gordie Moore, J. W. Perks, Emanuel Weiner, Harry Woodley, Mesdames S. Buckman, Joseph Cohen, M. E. Coshof, I. Gertsman, E. Lowy, M. McCrea, Benjamin Robinson, Sol. Schwartz, Ziva Talbar, Dr. Dorothy Free-

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man, Misses Marion Cales, Susan Gross, Lottie Lotheim. The conference is sponsored by the activities committee in cooperation with over thirty women's organizations.

● QUEBEC HEART ●

Foundation Maude Abbott Chapter: The Joseph and Golda Goldstein, Artery Number Three stag dance took place at Shaare Zion Synagogue hall. Conveners were: Mesdames L. Babins, S. Brockfeld, J. Frank, L. Glazer, M. Hassan, A. Lechter, M. Lintz, M. Libstug, L. Oberman, D. Pinsler, D. Zwirek, Misses Dorothy Brown, Eleanor Fineman, Lillian Fish, Sherry Gold, Helen Marmarosh, Barbara Mazin, Minnie Reisman, Mona Seligman, Beatrice Goldstein, president.

● JEWISH CONVALESCENT ●

Home of Montreal, Inc. meeting was attended by: Mr. and Mrs. J. Goldwasser, president; Mr. and Mrs. H. Etcovitch, Mesdames M. Stotland, N. Levencrown, B. Shendle, N. Waxman, A. Chernefsky, S. Kipnis, I. Etcovitch, E. Nadler, M. Stein, D. Greenberg, A. Shacter, F. Baker, recording secretary; B. Cohen, I. Maron, S. Letofsky, A. Maged, A. Moss, M. Rosensweig, I. Talerman, N. Waxman. The raffle was won by Mrs. E. Etcovitch, who gave a donation. Mrs. I. Maron donated hand-made aprons which were raffled and won by Mesdames M. Stein, and I. Talerman.

● HEBREW LADIES ●

Sick Benefit Society of Montreal met at 4170 St. Urbain Street, with Mrs. G. Frishling, as hostess, assisted by Mesdames J. Snitzer, R. Zisles. Mrs. R. Rosenberg, president, presided. Seated at the head table were: Mesdames R. Rosenberg, H. R. Dolman. E. Turowetz, A. Segal, R. Flomen, R. Silverman, M. Plotkin, and I. Antecol. The raffle was won by Mrs. B. Ruthen. Congratulations were extended to Mrs. I. Antecol, 6060 Macdonald Avenue, on the thirteenth wedding anniversary on March 16, of her son in-law and daughter, Mr. and Mrs. David Abramovitch (nee Frances Antecol), 6060 Macdonald Avenue; and the birthdays of her granddaughters, Linda, who celebrated her seventh birthday, on March 5; and Wendy, her third on March 20. They are the daughters of Mr. and Mrs. Saul Antecol, 6062 Macdonald Avenue. Mr. and Mrs. I. Rosenberg, 3385 Barclay Avenue, who will celebrate their forty-third wedding anniversary on April 19, were congratulated; and for their son-in-law and daughter, Mr. and Mrs. Michael Medjuck (nee Molly Rosenberg), 3375 Barclay Avenue, who celebrated their eleventh wedding anniversary on March 27; and their son and daughter-in-law, Mr. and Mrs. Joseph Rosenberg (nee Eleanor Blatt, formerly of Toronto, Ont.), 4100 Bouchette Avenue, who will celebrate their first wedding anniversary on April 19; and on the birthdays of their sons: Abe Rosenberg, 4025 Mackenzie Avenue; Jacob Rosenberg, 100 Theoret Street; their sons-in-law: Michael Medjuck, 3375 Barclay Avenue; and A. Lerner, 3385 Barclay Avenue. Good luck was extended to Mr. and Mrs. S. Silverman, 5218 Casgrain Street, who will take up residence at 5210 Goyer Avenue; to Mr. and Mrs. A. Skolnik, formerly of 5344 Newman Place, who have taken up residence at 4752 Courtrai Street; to Mr. and Mrs. A. Harry Dolman, and children, Mortimer Dolman, Eileen S., Monroe Moishe and Bessie, 5116 Jeanne Mance Street, who will take up residence at 3070 Goyer Avenue. Get-well wishes were extended to I. Lustgarten, A. Skolnik, M. Mitchell and Mesdames R. Cohen, P. Cohen, R. Skolnik, F. Nudleman, R. Socolow, M. Schwartz, M. Lokai, G. Dankner and S. Segal. Donations were received from Mr. and Mrs. H. Cohen, Mrs. R. Cohen and J. Cohen. A Passover meeting will be held on April 13, at 4170 St. Urbain Street. Hostesses will be Mesdames B. Farovitch, I. Shmiro, A. Plotkin and I. Antecol.

● JEWISH CONVALESCENT ●

Centre Marcovitch and Schneider Group met at the home of Mrs. Z. Shtutman, 6405 de Vimy Avenue. Mrs. D. Cohen, vice-president, presided. Mrs. B. Sapolsky, of New York, was welcomed as a guest. Mrs. J. Mazur was congratulated on the recent engagement of her son, Samuel Mazier, to Miss Rena Fogelbaum, daughter of Mr. and Mrs. Jack Fogelbaum, 6429 Clanranald Avenue. Harry Waxman, Abram Basboim Unit met at the home of Mrs. S. Schweitzer, 784 Ball Avenue. At another meeting, Mrs. H. Waxman was hostess, at the home of Mrs. J. Libben, 4145 Van Horne Avenue. Rachel Leah Benjamin Spector Unit met at the home of Mrs. S. Zeidler, 3205 Van Horne Avenue; and on April 26, will meet at the home of the president, Mrs. R. L. Spector, 4872 Mariette Avenue. Gabrial Timmerman Unit met at the home of Mrs. L. Axelrad, 661 Bloomfield Avenue.

● BETH DAVID ●

Beth Yitzchok Kehal Jeshurun Synagogue: Isaac J. Teicher, Rabbi: Services, Friday evening, at 6:30 p.m.; Saturday morning, at 8:45 a.m. Robert David, son of Mr. and Mrs. Saul Zeidel, 2150 Norway Road, will be called to the Torah reading in celebration of his Bar-Mitzvah. Rabbi Teicher will preach on "Two Generations — One Heart", a sermon on the Great Sabbath. On Monday morning, the traditional Siyum services for first-born sons will be held at 7:00 a.m. At Passover services, Rabbi Teicher will speak at both morning services. On Tuesday morning his theme will be "The Living Past" and on Wednesday, "An Enduring Freedom". Cantor Joshua Dlin will be assisted at services by the choir, directed by Lazare Rosemarin.

● FEDERATION ●

of Roumanian Jews, Women's Division: Meeting will take place on April 20, at 1.30 p.m., in the Histadrut Building. The hostesses will be Mesdames C. Weidenfield, G. Goldenberg and M. Baker. The rummage sale will take place on April 27, starting at 9.00 a.m., in the Chevra Shaas Synagogue hall. For pick-up of parcels, call Mrs. B. Moyse, Cr. 9-5811; or Mrs. S. Abramovitch, Re. 3-9879.

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DEATHS

Harry Kirshenberg, 2202 Goyer Avenue, died on Saturday, March 5. He is survived by his mother, Mrs. Jane Kirshenberg, 2202 Goyer Avenue; a brother, Nathan Kirshenberg, 5982 Mountain Sights Avenue; and two sisters: Mrs. Irving Brothman (Sarah), 2101 Barclay Avenue; Mrs. Harry Geller (Eva), 2202 Goyer Avenue. Funeral services took place at Paperman's, Rabbi J. J. Zlotnick officiating. Burial was at Poale Zedek Cemetery. He was the son of the late David Kirshenberg; and the brother of the late Mrs. Lily Cohen.

BIRTHS

Born, to Mr. and Mrs. Morris Trefler (nee Paula Weiser), 5705 Smart Avenue, on March 23, at the Jewish General Hospital, a daughter, Lori Heather; sister of Fran, aged two years; granddaughter of Mr. and Mrs. Julius Weiser, 5732 Smart Avenue; and of Mr. and Mrs. Philip Trefler, 5219 Borden Avenue; great-granddaughter of Mrs. Pearl Bernstein, 5 32 Smart Avenue.

Born, to Mr. and Mrs Louis Vineberg (nee Bessie Melamed), 4678 Mackenzie Avenue, on March 22, at the Jewish General Hospital, a son, Allan Joseph; brother of Charlotte, aged six years; and Howard, three; grandson of Mr. and Mrs. Max Melamed, 4676 Mackenzie Avenue; and of Mr. and Mrs. Hyman Vineberg, 6040 Durocher Avenue.

Born, to Mr. and Mrs. Alec Linetsky (nee Lillian Greenspan), of Joliette, Que., on February 28, at the Royal Victoria Hospital, a son, Norman; brother of Leslie Martin, aged three years; grandson of Mr. and Mrs. S. Linetsky, of Joliette, Que.; and of Mr. and Mrs. Paul Greenspan, 798 Champagneur Avenue, who are the godparents. Mr. Linetsky, grandfather, held the baby during the ceremony.

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Social Notes—Toronto

Mrs. Sophie Goodfader, of Brookline, Mass., visited with her mother, Mrs. Esther Goodfader, and sisters, Mrs. Sidney Manheim, 54 Meadowbrook Road, and Mrs. Arthur L. Soles, 65 Strathearn Road.

Mr. and Mrs. Morton J. Glickman, 675 Rosedale Avenue, will be in Montreal, Que., to spend Passover with his parents, Mr. and Mrs. L. Glickman, 831 Pratt Avenue.

Mr. and Mrs. Eric Goldberg, 3270 Bathurst Street, were in Ottawa, Ont., for the marriage of Miss Linda Cohen, daughter of Mrs. Jennie Cohen, and the late Louis Cohen, to Kenneth Mirsky, son of Mr. and Mrs. Lazarus Mirsky, at Beth Sholem Synagogue.

Mr. and Mrs. Marvin Cooper spent their wedding trip in Miami Beach, Florida. Mrs. Cooper is the former Miss Honey Martin, daughter of Mr. and Mrs. Maxwell Martin, 132 Regina Avenue. Mr. Cooper is the son of Mr. and Mrs. B. Cooper, 82 Roberta Drive.

Mr. and Mrs. Wilfred Shub, 564 Eglinton Avenue West, spent their wedding trip in New York. Mrs. Shub is the former Miss Judith Babbin, daughter of Mr. and Mrs. Ralph Babbin, 20 Gilform Road. Mr. Shub is the son of Mr. and Mrs. Jack Shub, 471 Coldstream Avenue.

Mr. and Mrs. William John, and son, Matthew, of Yellowsprings, Ohio, visited with Mr. and Mrs. Arthur L. Soles, 65 Strathearn Road. Mr. John is a professor in psychology at Antioch College, in Yellowsprings.

Jack Levine, 2 Newgate Road, was in Montreal, Que., for the funeral of his father, Samuel Levine, 5150 Cavendish Avenue.

Here for the funeral of William Klein, 28 Fairholme Avenue, was his brother, Morris Klein, of Dundas, Ont.

Mr. and Mrs. Hyman Goodman, 3897 Bathurst Street, and Mr. and Mrs. Walter Roberts, 32 Euphrasia Drive, returned home via Trans Canada Airlines, after a vacation in Miami Beach, Florida.

Mr. and Mrs. David Gross and Martin and Shelley, 1695 Bathurst Street, have taken up residence at 17 Ardmore Road.

Ronald Grafstein, 2521 Amsterdam Avenue, New York, (formerly of Toronto), son of Mr. and Mrs. Maurice Grafstein, 128 Invermay Avenue, is spending Passover with them. He is the brother of Allan, aged thirteen years; Neil, ten, Linda, seven, and Temi, four; and attends the Yeshiva University in New York.

Mr. and Mrs. David Greenberg, 16 Shields Avenue, returned via Trans Canada Airlines from Miami Beach, Florida; where they spent two weeks and were joined by Mr. and Mrs. Louis Goodman, 89 Westgate Boulevard, Toronto; and Dr. and Mrs. Jack Cooper, 9 Shelbourne Avenue.

Mr. and Mrs. Joseph H. Firestone, 650 Briar Hill Avenue, sailed on a twelve day cruise on the Santa Rosa from New York to Curacao.

Mr. and Mrs. Benjamin Luxenburg, 72 Old Forest Hill Road, spent some time in Acapulco and Mexico City, Mexico.

In Montreal, Que., for the marriage of Miss Myrna Dove Cohen, daughter of Mr. and Mrs. Harry A. Cohen, 5591 Bradford Place, to Brahm Boretsky, son of Mr. and Mrs. Maurice Boretsky, 3875 Plamondon Avenue, at Chevra Kadisha-Bnai Jacob Synagogue, were: Mr. and Mrs. M. Mendelsohn, 485 Rosewell Avenue; Mr. and Mrs. J. Loeb, and C. Carrick; all of 62 Claver Avenue.

Mr. and Mrs. Harold J. Covent, 9 Tarlton Road, sailed on a twelve-day cruise on the Santa Rosa from New York to Curacao.

Here for the funeral of Mrs. Rose Weisberg, 884½ Bloor Street West, was her brother, Abraham Fruitman, of Flint, Mich.

Here for the funeral of Harry Bloom, 169 Shelborne Avenue, were: his daughter, Mrs. H. Smuckler, of Los Angeles, Calif.; and his granddaughter, Mrs. Solomon Fox, 10 Woodland Avenue, Kitchener, Ont.

Here for the funeral of Philip Appelberg, of London, Ont., formerly of Toronto, who died suddenly, on April 1, at the age of seventy-one years, was his daughter, Mrs. H. Lachinsky (Beatrice), of London, Ont.

Mrs. Esther Robinson, 166 Livingston Avenue, flew to Israel, via Trans Canada Air Lines to visit relatives, where she will remain for several months.

Mr. and Mrs. M. S. Platt, 42 Westover Hill Road, returned via Trans Canada Air Lines from Miami Beach, Fla., where they stayed for six weeks.

Mrs. D. E. Bennett, 12 Edgecombe Avenue; and her daughter, Mrs. C. Yarlett, 12 Rumsey Road, returned via Trans Canada Air Lines from Miami Beach, Fla., where they stayed for three weeks.

Miss Sharon Backstein, daughter of Mr. and Mrs. Max Backstein, 530 Fairlawn Avenue, and the fiancee of Dr. Harold Marcus, son of Mr. and Mrs. Philip Marcus, 47 Heath Street East, was honoured at a luncheon at the home of Mrs. Harry Crystal, 44 Hove Street, aunt of the groom-to-be, with fifteen guests present. Miss Backstein wore a black lace sheath dress. She was presented with a set of silver cutlery.

Miss Natalie Starr, daughter of Mr. and Mrs. Jack Starr, 22 Croydon Road, and the fiancee of Arthur Clairman, son of Mr. and Mrs. Harry Clairman, 37 Warwick Avenue, was honoured at a luncheon at Regency Towers, with fourteen guests present. The hostesses were: Mesdames L. Catzman, R. Drevnig, B. Soble, H. Lax, A. Grossman, H. Wintraub, J. Nitkin, and H. Brown. Mrs. S. Sokoloff, of Los Angeles, Calif., was a guest.

Mr. and Mrs. Harry H. Cohen, 74 Spadina Road, entertained at a dinner party in honour of Mrs. Salla Ramet, of Antwerp, Belgium, who is visiting her son-in-law and daughter, Mr. and Mrs. Benjamin Otis, 44 Forest Grove Drive. Those present were: Mr. and Mrs. Stanley Karn, Mr. and Mrs. Conrad Cohen, Mr. and Mrs. Benjamin Otis, Miss Lorraine Karn, Miss Rene Karn, Miss Toby Rosenberg, Lawrence Cohen, Jeffrey Otis and Miss Annette Otis.

Miss Evelyn Serlin, daughter of Mr. and Mrs. William Serlin, 104 Major Street, and the fiancee of Louis Black, son of Mr. and Mrs. Bernard Black, of Oshawa, Ont., was entertained at the Genosha Hotel in Oshawa, Ont., at a luncheon. The hostesses were: Mesdames S. Marder, E. Collies, R. Marks, S. Schwartz, and G. Seigal, all of Oshawa. Guests from Toronto were: Mesdames William Serlin, 104 Major Street, mother of the bride-elect; L. Epstein, 391 Connaught Avenue; J. Noy, 244 Homewood Avenue, sisters of the bride-elect; and M. Langer, 568 Lawrence Avenue West, sister of the groom-to-be.

Mr. and Mrs. D. W. Snider, 64 Bainbridge Avenue, gave a birthday party in their home in honour of their son, Harold, ten years of age. He is the brother of Robert, aged thirteen years; grandson of Mr. and Mrs. Joseph Magder, 305 Oakwood Avenue; and of Mrs. B. Snider, 19 Tyrrel Avenue. Present at the party were: Graham, son of Mr. and Mrs. Keith Fox, 116 Reiner Road; Douglas, son of Mr. and Mrs. Philip Stone, 6 Finchurst Drive; Andrew, son of Mr. and Mrs. H. Coulson, 102 McAllister Avenue; Ronald, son of Mr. and Mrs. Henry Taube, 15 Gorman Park Road; Peter, son of Mr. and Mrs. N. Isaac, 19 Kainona Road; Stephen and Ronald, sons of Mr. and Mrs. Leo Weinberger, 53 Bainbridge Avenue; Jack, son of Mr. and Mrs. M. D. Hoffman, 110 Reiner Road; Michael and Ruth, children of Mr. and Mrs. Ben Halperin, 57 Gloucester Grove; and David and Elia, children of Mr. and Mrs. Harry Magder, 27 Ridgevale Drive.

Mr. and Mrs. Norman Rebick, 33 Hawarden Crescent, were honoured at a dinner and reception at Regency Towers, on their twenty-fifth wedding anniversary by: Mr. and Mrs. Jack Rebick, 171 Waterloo Avenue; Mr. and Mrs. I. Rebick, 599 St. Clements Avenue; Mr. and Mrs. F. Rebick, 425 Richview Avenue; brothers and sister-in-law; and Mr. and Mrs. M. Yaretsky, 165 Cocksfield Avenue, brother-in-law and sister. They have two sons: Noel and Andrew Rebick. Seated at the head table with the immediate family were: Mrs. Beatrice Selznick, 120 Bellwoods Avenue, mother of Mrs. Rebick; and Mr. and Mrs. Morris Rebick, 367 Brooke Avenue, parents of Mr. Rebick. Mrs. Rebick wore a black silk organza gown, styled with a lace bodice, bouffant skirt, and a matching redingote; and had a white orchid corsage. Mrs. Selznick wore a teal-blue sheath; and had a corsage of red roses. Mrs. Morris Rebick wore a long, silk embroidered, lace gown; and had a corsage of Talisman roses. The head table was decorated with a large centerpiece of spring flowers, two candelabra, on a white cloth, and an anniversary cake.

Miss Sandra Harshman, daughter of Mr. and Mrs. Harry Harsh-

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man, 12 Ridelle Avenue, and the fiancee of Donald Pichosky, son of Mr. and Mrs. A. Pichosky, 4 Erica Avenue, was honoured at a luncheon at the Regency Towers, with one hundred and thirty-five guests present. The hostess was Mrs. Pichosky. She wore a charcoal-gray, organza shirtmaker dress, which had pink applique trimming; and three-quarter-length sleeves. Her wristlet bouquet was of pink and white carnations. Mrs. Harshman wore a beige, taffeta sheath, cut with a V-neckline; and had a pink and white wristlet bouquet. Mrs. Paul Kaufman (Pearl), sister of the bride-elect, of New York, wore a red taffeta dress, styled with three-quarter-length sleeves. Miss Esther Harshman, sister of the bride-elect, wore a peach-coloured, silk, polka dot, shirtmaker dress. Miss Sandra Harshman, the bride-to-be, wore a lavender-blue, silk, organza dress which had a scooped neckline; fitted bodice; and short sleeves. She had a mauve orchid corsage. The head table was adorned with a centerpiece composed of pink and white carnations, arranged on a white tablecloth.

Mr. and Mrs. B. Rotman, 86 Peterdale Road, celebrated the "pidyen ha-ben" of their grandson, Jeffrey Allen; son of Mr. and Mrs. Samuel Grober, 11 Hallsport Crescent; grandson of Mrs. Fanny Grober, 227 Locksley Avenue, and the late Jacob Grober. Rabbi David Monson officiated at the ceremony, and also took the part of the "Cohen". The mother held the baby during the ceremony. Fifty guests were received.

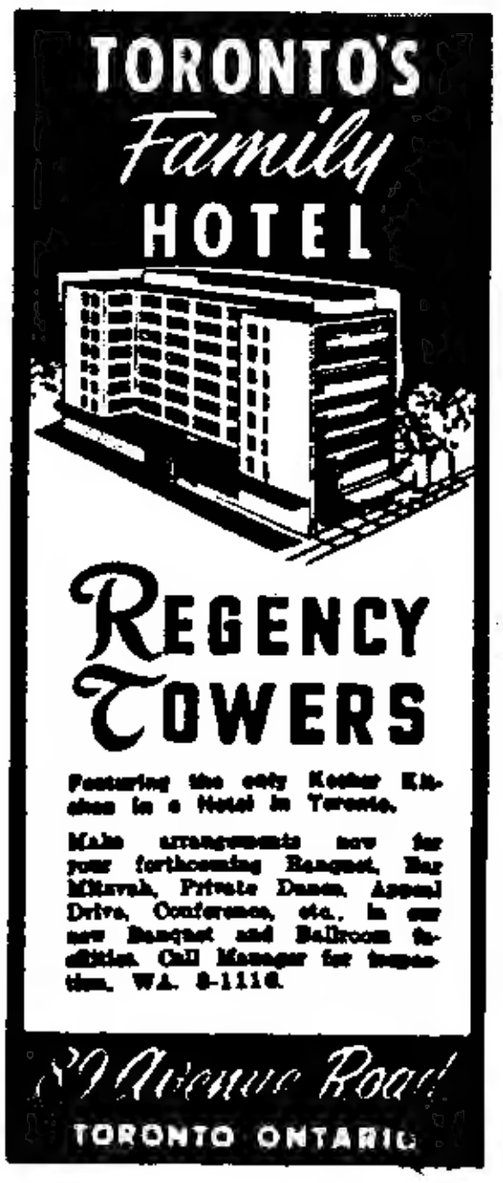
Miss Sandra Hershenhorn, daughter of Mr. and Mrs. Norman Hershenhorn, 9 Hilltop Road, and the fiancee of Morley Taylor, son of Albert Taylor, 36 Castlefrank Gardens, and the late Mrs. Eve Taylor, was honoured at a miscellaneous shower at the home of Mrs. Joseph Klein, 156 Hillmount Avenue, with twenty-five guests present. The hostesses were: Miss Carol Klein and Mrs. Harvey Seigel (nee Sandra Klein), 155 Hayden Park Road, daughters of Mrs. Klein. Mrs. Hershenhorn wore a green shantung dress with its jacket. Miss Hershenhorn wore a green shantung dress made with a pleated skirt; and a corsage of white roses and carnations.

Miss Deena Appleby, daughter of Mr. and Mrs. Louis Appleby, 2603 Bathurst Street, and the fiancee of Arnold Polan, son of Mr. and Mrs. Samuel Polan, 203 Haddington Avenue, was honoured at a miscellaneous shower, at Murray House, with one hundred guests present, given by Mrs. A. Polan, 27 Peverill Hill South, aunt of the groom-to-be. She wore a beige, shantung sheath; with scooped neckline; and a tiered skirt; and had a corsage of Talisman roses. Mrs. Appleby, mother of the bride-elect, wore a powder-blue gown which had a lace bodice; chiffon skirt; scooped neckline; and cap sleeves. She had a corsage of red roses. Mrs. Samuel Polan, mother of the groom-to-be, wore a white, organza sheath, with two floating panels in back; short sleeves; and a sweetheart neckline; with pastel flowers embroidered on the skirt. Her corsage was of red roses. Sharon Polan, sister of the groom-to-be, wore a shrimp-coloured organza dress; and had a corsage of red roses. Miss Deena Appleby, the bride-to-be wore a white peau de soie gown; with a seed-pearl-beaded bodice; and a bell-shaped skirt; and had a wrist bouquet of white roses. The head table was trimmed with a centerpiece composed of pink and white carnations, on a white tablecloth. Here for the occasion was Mrs. D. Polan, of Hamilton, Ont., aunt of the groom-to-be.

Sheldon Bernard, son of Mr. and Mrs. Wilfred Schwartz, 447 Euclid Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah, at D'Arcy Talmud Torah. He is the brother of Stanley, aged nine years; Mendel, seven; and Cindy, five; grandson of Mr. and Mrs. J. Orzech, 3 Kensington Avenue; and of Mrs. Rose Schwartz, 216 Strathearn Road, and the late Isadore Schwartz. A Kiddush luncheon followed at Murray House. The same evening, a dinner was given at the home for the family only, with fifty members present. Sheldon, the bar-mitzvah boy, is a student at Ner Israel Yeshiva College, in Toronto. Here for the occasion, Rabbi Akiva Greenberg, of Chicago, Illinois, was master of ceremonies at the Kiddush luncheon. Rabbi Greenberg, who was associated with D'Arcy Talmud Torah, is a former teacher of the bar-mitzvah boy. Also present were: Rabbi Yakov Heller and Mrs. Heller, of Rochester, N.Y., uncle and aunt of the bar-mitzvah boy; and Mrs. and Mrs. Michael Orzech, of Midland, Ont.

CARDS OF THANKS

STRATHMAN: Mrs. Edward Swartz (Doris); Mrs. David Kasdan (Clara); and family wish to extend their heartfelt thanks and appreciation to all their relatives, friends, and neighbours during their recent bereavement, in the death of the late Mrs. Eva Strathman.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TORONTO MEETINGS

• BETH TZEDEC •

Synagogue: Dr. Mark Zimmerman, 1713 Bathurst Street, was handed a citation by Madame Georges P. Vanier, the wife of the Governor-General of Canada, at the annual meeting of the Toronto Branch, Canadian Red Cross Society. The award was given to Dr. Zimmerman for having made one hundred blood donations to the Red Cross, the first Canadian to achieve this distinction. Dr. Zimmerman has taught Sunday School in this Synagogue for thirty-four years, and is a member of the congregation.

• MIZRACHI WOMEN •

Hatikvah Chapter held a welcome home supper party in honour of Mr. and Mrs. A. Bleeman, 17 Reddick Court, who returned from a trip to Israel and Europe. The party took place at the home of Mr. and Mrs. M. Simon, 36 Beaver Valley Road. Those present with the above were: Mr. and Mrs. C. Anthony, Hugo Blum, Mr. and Mrs. M. Diamond, Mr. and Mrs. N. Feldbaum, Mr. and Mrs. M. Fishbane, Mr. and Mrs. S. Goldstein, Mr. and Mrs. I. Goodman, Mr. and Mrs. M. Grafstein, Mrs. G. Gordon, Mr. and Mrs. T. Green, Mr. and Mrs. P. Kopstick, Mr. and Mrs. H. Moskowitz, Mr. and Mrs. M. Shuster, Mr. and Mrs. J. Silverberg, Mr. and Mrs. J. Zigelman, Mr. and Mrs. B. Rubinoff. Mrs. N. Feldbaum was the convener; and was assisted by the hostess, Mrs. M. Simon; and by Mrs. J. Zigelman and Mrs. C. Anthony. Mrs. M. Fishbane, vice-president, officially welcomed Mr. and Mrs. Bleeman. Mrs. S. Goldstein, president of the chapter presented a skit, "The Case Of The New Member", assisted by Mrs. G. Gordon, Mrs. I. Goodman, and M. Simon. Door prizes were won by: Mrs. M. Feldbaum, A. Bleeman, and Mrs. S. Goldstein.

• NATIONAL FEDERATION •

of Jewish Men's Clubs will hold the thirty-first annual convention, from May 8 to May 11, at Kiamesha Lake, N.Y. The committee in charge for Ontario are: Harry Lewis, president, Great Lakes region; Louis Soupcoff and Irving Wintrob, board members of the national executive. The following presidents of their men's clubs will attend: Dr. George Starr, Adath Israel Synagogue; Philip Etias, Beth Am; Jack Chisvin, Beth David; Jack Goldstein, Beth Emeth; Harry Polevoy, Beth Sholom; Mel Richmond, Beth Tzedec; all of Toronto; Al. Till, Beth Jacob, of Hamilton, Ont.; Henry L. Hennick, B'Nai Israel; K. H. Kendall, B'Nai Moses Ben Judah; both of London, Ont.

• CANADIAN JEWISH CONGRESS

The Central Region will observe April 24, which is the 27th day of Nisan in the Hebrew calendar this year, as the Day of Remembrance for the Jewish martyrs and heroes in the fight against Nazi persecution, as accepted by the World Jewish Congress and the Knesseth of Israel. Congress reconfirmed this date and urged all communities in Canada to observe the Ghetto anniversary. In Toronto the educational and cultural committee sponsoring, with the Canadian Federation to Aid Polish Jews, an event at Shaarei Shomayim Synagogue, at 8:00 p.m. The guest speakers will be Chaim Grade, Yiddish poet and novelist, residing now in New York; Dr. Stuart E. Rosenberg, Rabbi of Beth Tzedec Synagogue; and Meyer W. Gasner who will give an eye-witness report of his recent trip to Poland. Pupils of Jewish schools will kindle lights in commemoration of the six million Jews who perished in the Nazi terror. Selections from the diary of the Warsaw Ghetto historian, Dr. Emmanuel Ringelblum, will be read by M. Menachovsky. Cantor Adler, of Shaarei Shomayim Synagogue, will sing the mourning prayer and songs of hope. The general public is invited. All communities in the Region have been urged to arrange similar events. Rabbis have been requested to commemorate in their sermons and Yiskor service on the last day of Pesach, those who were murdered; and in a tribute to the heroic fighters for freedom; also principals of Jewish schools will arrange events. To mark the national bicentenary of Canadian Jewry, Owen Sound, Ont., held its celebration in the Beth Ezekiel Synagogue, with Dr. Walter S. Wurzburger, Rabbi, of Toronto, as speaker. Other head table guests were: Mayor William Forsyth and Mrs. Forsyth, Percy Noble, M.P., for Grey North, and Mrs. Noble; Dr. M. Phillips, M.P.P., for Grey North, and Mrs. Phillips; Cantor E. Haberman and Mrs. Haberman, Mr. and Mrs. Ellis Miller, president of the Jewish Community and of the Jewish Women's Organization, respectively. Mr. Miller was chairman. A. S. Gorbet, past president of the Jewish Community, and Cantor Haberman gave the prayers. The proclamation of Faith And Thanksgiving, read in Yiddish by Cantor Haberman, and in English by Mr. Miller, was presented to Mayor Forsyth. Mr. Noble brought greetings from Prime Minister Diefenbaker and the House of Commons. Rabbi Wurzburger pointed out that the first Jewish settler in Canada was Ezekiel Hart and one of the earliest Jewish settlers in Owen Sound was Ezekiel Cadesky, after whom Beth Ezekiel Synagogue was named. Guests were taken on a tour of the Synagogue. Others assisting in arrangements were Mrs. Toren and Harvey and June Miller. Radio station CFOS gave a full hour broadcast of this bicentenary program. The Jewish community of Ste. Agathe held a bicentenary-Purim celebration at the House of Israel Congregation, when Rabbi Joseph Mayer spoke on the meaning of the bicentenary. Perry Meyer, of Montreal, spoke in French and English on the bicentenary, at a Brotherhood meeting, in the Knights of Columbus Hall, Ste. Agathe des Monts, with Catholics, Protestants, and Jews participating. Frank Benjamin Mayer, aged sixteen years, son of Rabbi and Mrs. Joseph Mayer, was announced a winner in the recent essay contest on "Brotherhood".

• SONS OF DAVID •

Ladies Auxiliary executive meeting was held at the home of Mrs. H. Eisenberg, 175 Glencedar Road, who presided, and Mrs. R. Ross read the minutes. Several Passover boxes were sent to Israel. Refreshments were served by Mrs. Eisenberg, assisted by Mrs. M. Morten.

BAR-MITZVAHS

Jimmy, son of Mr. and Mrs. Alfred Levin, 12 Dewbourne Avenue, was called to the Reading of the Law, in celebration of his bar-mitzvah on March 26, at Beth Tzedec Synagogue. He is the brother of Larry, aged fifteen years; grandson of Mr. and Mrs. Frank Levin, 12 Dewbourne Avenue; and of the late Mr. and Mrs. Lawrence Levy. A dinner and reception followed the same evening at the home.

ENGAGEMENTS

Mr. and Mrs. Harry Harshman, 12 Ridelle Avenue, announce the engagement of their daughter, Miss Sandra Harshman, to Don-

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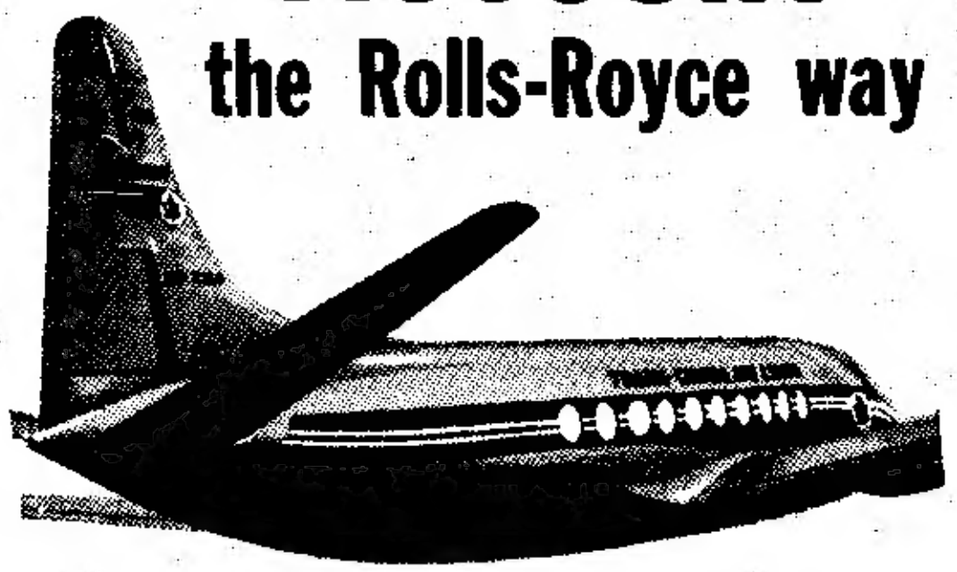

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ald Pichosky, son of Mr. and Mrs. A. Pichosky, 4 Erica Avenue. The wedding will take place on Sunday, August 28, at Shaarei Shomayim Synagogue, with Rabbi Walter Wurzburger officiating, assisted by Cantor Nathan Adler.

Mr. and Mrs. Samuel Z. Ogus, 28 Lois Avenue, announce the engagement of their daughter, Miss Angela Ogus, to Dr. Joseph Houpt, son of Mr. and Mrs. Abraham D. Houpt, 565 Eglinton Avenue West. The marriage will take place on June 19, at Beth Sholom Synagogue, with Rabbi David Monson officiating.

Mrs. Betty Isenberg, 16 Winnett Avenue, announces the engagement of her daughter, Miss Sandra Finkelstein, to Robert Laine, son of Mrs. Edith Sklonger, 26 Saranac Boulevard, and the late Samuel Sklonger. The marriage will take place on Sunday, July 3, at Torah Emeth Synagogue, Rabbi D. Ochs officiating.

Mr. and Mrs. Norman Hershenhorn, 9 Hilltop Road, announce the engagement of their daughter, Miss Sandra Hershenhorn, to Morley Taylor, son of Albert Taylor, 36 Castlefrank Gardens, and the late Mrs. Eve Taylor. The wedding will take place on September 6, at Shaarei Shomayim Synagogue.

Mr. and Mrs. Joseph Fruchtman, 43 Avenal Drive, announce the engagement of their daughter, Miss Caryl Susan Fruchtman, to Sheldon Joel Shore, son of Mr. and Mrs. Mac Shore, 48 Shallmar Avenue. He is the grandson of Mrs. Fanny Shore, 71 Appleton Avenue, and the late Morris Shore; and of Mr. and Mrs. J. Applebaum, 75 Ridge Hill Drive, and the late Harry Ash. Miss Fruchtman is the granddaughter of Mr. and Mrs. H. Brown, 4 Elderwood Drive; and of Mr. and Mrs. M. Fruchtman, 98 Burncrest Drive.

MARRIAGES

NOVITSKY-HERBERT

Mr. and Mrs. I. Herbert, 1 Madoc Drive, announce the marriage of their daughter, Miss Maxine Herbert, to Jack Norman, son of Mr. and Mrs. H. Novitsky, 104 Dell Park Avenue, at Beth Tzedec Synagogue, with Rabbi Stuart Rosenberg officiating.

SWITZMAN-ALSANBEIN

The marriage of Mrs. Hannah Alsanbein, 10 Brunswick Avenue, daughter of the late Mr. and Mrs. David Wreceltel, to Samuel Switzman, took place on March 1, with Rabbi M. Langer officiating.

SHUB-BABBIN

The marriage of Miss Judith Babbin, daughter of Mr. and Mrs. Ralph Babbin, 20 Gilgorm Road, to Wilfred Shub, son of Mr. and Mrs. Jack Shub, 471 Coldstream Avenue, was solemnized by Rabbi David Monson on Tuesday, March 22, at half-past five o'clock, in Beth Sholom Synagogue. The bride was given in marriage by her parents. She was attired in a long, white, nylon and chiffon gown, which was styled with a round neckline; a fitted, seed-pearl bodice; long sleeves; and a chapel train. Her finger-tip illusion veil was attached to a pearl-bead and rhinestone tiara; and she carried gardenias centered with a white orchid, and flying streamers. Mrs. D. Roebuck, cousin of the bride, was matron of honour. Her two-tone, blue, chiffon gown was cut with a low neckline; tiny sleeves; and a bouffant skirt; and she had a blue tiara with a blue veil; and carried a cascade of yellow and blue-tinted roses. The bridesmaids were: Misses Ida Gold, Beverly Cooper, Sondra Seligman, and Rosalie Langer. Each wore a gown composed of a white lace bodice and a white chiffon skirt, with a royal-blue cummerbund. They had matching tiaras; and carried cascades of yellow and tinted-blue roses. Barbara Weinberg, cousin of the bride, was flower girl. She wore a light blue organza dress; and a blue tiara; and carried a bouquet similar to those of the bridesmaids. Larry Rich, cousin of the groom, was best man. The groomsmen were: Howard Shub, brother of the groom; Nathan Rosen, Allan Presencer, Earl Rubinoff, and Martin Binstock. The altar was decorated with standards of white chrysanthemums, and yellow and blue gladioli. A dinner followed in the Synagogue. Mrs. Babbin received in a long, ice-blue gown of peau de soie, styled with a beaded bodice; low-cut neckline; and slim skirt; with a blue hat and gloves; and had a white orchid wristlet bouquet. Mrs. Shub, mother of the groom, received in a long gown of pale blue peau de soie, which had a beaded midriff and a bouffant skirt. Her hat and gloves matched it; and she had a white orchid wristlet. Mr. and Mrs. Wilfred Shub spent their honeymoon in New York. The bride travelled in a red, wool, two-piece suit; and a white flowered hat. They have taken up residence at 564 Eglinton Avenue West. Here for the wedding were: Mrs. J. Goodman, Mr. and Mrs. E. Shumer, all of Detroit, Mich.; and Mrs. S. Sokoloff, of Los Angeles, Calif.

BIRTHS

Born, to Mr. and Mrs. Allan Kashin (nee Frances Foster), 65 Exbury Road, on March 28, at the Women's College Hospital, a son, Jeffrey Jay; brother of Donald, aged eight years; Lorne, aged five; and Susan, aged two; grandson of Mr. and Mrs. Harry Kashin, 113 Brighton Avenue; and of Mr. and Mrs. Bert Foster, of Los Angeles, Calif.

Born, to Mr. and Mrs. Marvin Fagan (nee Roslyn Weinrib), 2525 Bathurst Street, on March 22, at the New Mount Sinai Hospital, a son, Robert Norman; grandson of Mr. and Mrs. Ben Weinrib, 27 Newgate Road; and of Mr. and Mrs. Harold Fagan, 176 Dewbourne Avenue; great-grandson of Mrs. Toby Weinrib, and the late Mendel Weinrib; and of Mrs. N. Zaldin, and the late Norman Zaldin.

Born, to Mr. and Mrs. Jerry Seigel (nee Florine Chousky), 25 Sunfield Road, on March 11, at the New Mount Sinai Hospital, a son, Brian Allan; brother of Glenda, aged seven years, and of Mitchell, aged three and one-half; grandson of Mr. and Mrs. E. Chousky, 269 Montrose Avenue; and of Mr. and Mrs. H. Seigel, 4109 Bathurst Street; great-grandson of I. Sigal, 195 Bellwoods Avenue.

Born, to Mr. and Mrs. A. C. Finkelstein (nee Marilyn Goldhar), 40 Avenal Drive, on March 28, at the New Mount Sinai Hospital, a son, David; brother of Eva Karen, aged four years; grandson of Mr. and Mrs. Alec Finkelstein, 164 Grange Avenue; and of Charles Goldhar, 105 Laurelcrest Avenue, and the late Mrs. Eva Goldhar; great-grandson of Mrs. I. Schwartz, 44 Heddington Avenue, and the late Isaac Schwartz.

Born, to Mr. and Mrs. Marvin Cohen (nee Marilyn Rose), 1385 Sheppard Avenue West, on March 29, at the New Mount Sinai Hospital, a daughter, Barbara Elaine; granddaughter of Mr. and Mrs. Joseph Rose, 177 Elder Street; and of Mrs. Ann Cohen, 11 Belgravia Avenue, and the late Samuel Cohen.

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(Continued from Page Ninety-Nine)

at Fort Gulick. On the Pacific side my posts were Fort Amador, Post of Quarry Heights, Post of Corozal, Fort Clayton, the U.S. Navy Special Service Squadron, and the 15th Naval District and Albrook Field."

That was before World War II. As Rabbi Witkin describes it, Panama was not a tropical paradise! Just before the rabbi was assigned to the post, the late Dr. Cyrus Adler, then chairman of the JWB Armed Services Division, had visited the area and had found "a remote, malaria-infested jungle outpost, with dreadful temptations, dives, marijuana holes, 'Bottle Alleys' and wide-open red-light districts."

What Dr. Adler saw convinced him that JWB needed a full-time worker there to combat such conditions. When Rabbi Witkin, fresh from studies in Palestine, applied for a commission as a chaplain in Army Reserve (a commission which required ecclesiastical endorsement from JWB) Dr. Adler met him and kept him in mind; on completion of a two-year chaplaincy hitch with the Civilian Conservation Corps, Rabbi Witkin was offered the post in Panama.

"The times were rough, the place was rough," Rabbi Witkin states. JWB had been represented in Panama since World War I, first through the work of a tiny volunteer committee drawn from local Panamanian Jews and civilian employees on the Canal, later through the efforts of Simon Barshak and Rabbi Norman Feldheim, who served professionally in the program.

Panama then had about 750 Jews. Many were prosperous, having built successful careers in import-export, utilities, and commission trade. Some were in the professions, others owned hotels, motion-picture houses, and large shops. As far back as 1876 a benevolent society, Kol Shearith Israel, was formed; in 1913 a synagogue was built in Colon; and in 1916 there were two congregations in Panama City but no house of worship. Today the Jewish population numbers about 1,500 in the Republic of Panama. There now exists Congregation Kol Shearith Israel, founded by the Spanish-Portuguese settlers of the 1850s; Congregation Shevet Achim, which was established by Jews from the Middle East; and the Beneficencia Israelita de Panama, whose members were East

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European Jews and who are now firmly established in Panama.

In discussing his work, Rabbi Witkin uses the word "Panama" interchangeably to denote the Canal Zone and the Republic, although these are actually two separate communities. The reason is an interesting one. Rabbi Witkin, in addition to his responsibilities to servicemen and U.S. civilians in the Canal Zone ranges through the civilian communities of the Republic, working on a wide variety of religious and cultural activities.

The building which is his headquarters is one spot on the Isthmus where American military and civilian personnel and residents of the neighboring country meet to enjoy lectures, exhibits, films, concerts, meetings, classes, and the like. Through many of his projects the little Jewish community of this small republic has a wide-open window on the world of Jewish affairs.

But Rabbi Witkin's first love and first responsibility is his service to America's GIs who guard the free passageway of the Canal. With the first rumblings of World War II, President Roosevelt gave the order to expand the Canal's facilities with a third set of locks and to strengthen the Zone's defenses. People from North America poured into Panama. The military training program, preparation for what proved to be a crucial test of America's strength, grew by leaps and bounds.

Military installations sprang up in the jungle with the speed of the native foliage, anti-aircraft positions, air strips, other bases in the Zone, and throughout the Republic of Panama itself, 158 of them in all. These, as well as the island bases in the Caribbean, and later the remote Pacific island posts off the Central and South American coast, became regular stops on Rabbi Witkin's morale beat. Keeping pace with the need, JWB opened a new building in time for High Holy Day services in 1939.

During the war years there were 4,000 Jewish servicemen in Panama alone, not counting the outlying areas. GIs came through the doors of the club (now a United Service Organization-Jewish Welfare Board operation) at the rate of 1,500 daily. Because of security measures, men on ships going through the Canal could not come to the club, so JWB and USO brought the activities to the men. A seder during Passover, 1943, saw 4,000 Jewish GIs on the Isthmus gathered to celebrate the ancient rites.

One chapter in the story of this period deals not with American GIs but with the stream of refugees who were escaping the tortures and horror of the Nazi regime. Not long after his arrival, Rabbi Witkin learned that people might come to Panama on a 30-day tourist permit without paying the $1,000 visa fee that was usual in most Latin American countries. The Governor of the Canal Zone, Maj. Gen. Glenn E. Edgerton, gave permission to house and board unlimited numbers of people at the Zone's Quarantine Station. Rabbi Witkin arranged with the American Jewish Joint Distribution Committee to underwrite the expenses involved in housing and feeding the refugees. With the full cooperation of a sympathetic U.S. government, the government of the Republic

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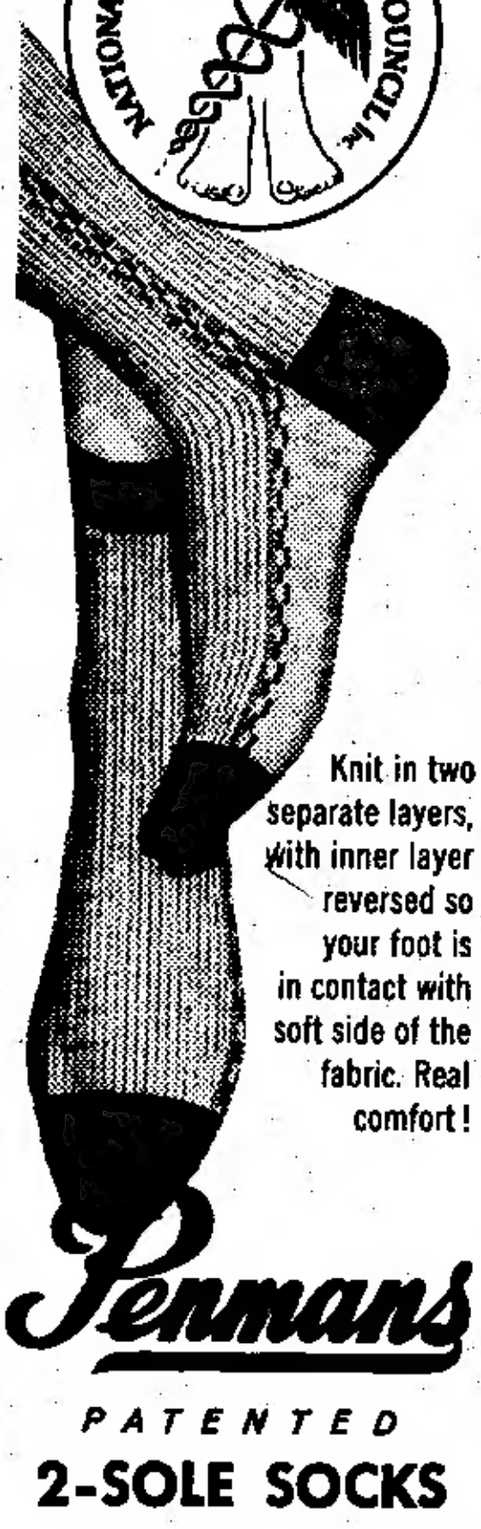

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of Panama, the help and support of JWB and of the Joint Distribution Committee, displaced persons came to Panama, stayed until further travel arrangements could be made, and then went on to complete freedom and safety.

Not one of the more than 10,000 people who thus came to Panama was forced to return to Europe. The last incident of this wholly unofficial, wholly approved, and vitally humane work took place in 1950 when the S.S. Anna Salen went through the Canal with 1,320 passengers, many of them Jews, the last permitted out of China before the Communists closed the doors there.

At Passover this year, Rabbi Witkin can expect his UWO-JWB Club in Balboa to be host to some 300 men and women of the U.S. Armed Forces. Many of these GIs will have been flown in from distant bases by the military just to participate in the service. In addition, Rabbi Witkin will have visited countless little outposts in the jungle, dropping off packages containing "solo Seders", complete materials for the Seder service for one or two men, including kosher foods and a copy of JWB's GI Haggadah. His preparations for the holiday include visits to the big naval bases at Guantanamo Bay, Cuba, San Juan, P.R., the Virgin Islands, and other loactions.

Regarding his work today, Rabbi Witkin says, "Since the end of World War II, we have been adjusting year by year to the needs of personnel stationed here. The number of troops has been reduced, but strangely enough, the weight of the work has not been alleviated. Personnel services in consultation, in housing problems, in financial adjustments for young married couples, in obtaining jobs for GI wives, in religious consultations and advice, all of this has grown in importance. Of greatest concern is the fact that our service personnel are quite young today, boys of 17 to 24, who need personal guidance in their adjustment to military life, to a strange environment, to being alone without family ties."

One gratifying aspect of the program is his contact with and service to non-Jewish personnel. "Here we find ourselves in a community where a person interested in people and their problems can fill his time to the hilt," Rabbi Witkin asserts. "More than 80 percent of the people coming through our doors are Christian; this kind of work began with the military, but because so many civilians here work with and for the military, everyone has come to know that they are welcome in our office." Needless to say, the inter-faith relations aspect of this cannot be under-estimated.

Because of the special nature of the Canal Zone administration, Rabbi Witkin finds himself in contact with an amazing variety of people: GIs, dock workers, high government officials, civilian clerks, diplomats, and local business people. The Canal is directly under the jurisdiction of the Department of the Army; as a result, all civilian workers with the Canal are under Army jurisdiction as well. This brings Rabbi Witkin, as a representative of JWB and USO, directly in contact with thousands of people on an official basis, since both of these organizations have specific authorization for their work from the government. In addition, he says, "Because I am an 'old-timer' and have made so many contacts here, I have been called in consultation and called to actual service in instances which cannot be publicly discussed, on matters touching all of the departments here."

Two new developments have added to the need for Rabbi Witkin's services and JWB's program on the Isthmus: the Latin American Schools for Air Forces and Ground Forces and the Jungle Warfare Training Center. The Schools train select officers and men from the Latin American countries in the use of equipment that the U.S. helps their governments to procure, a practical sort of diplomacy which has done a great deal for North American prestige. At the Jungle Warfare Training Center, units are brought in from the U.S. for special training. The areas involved are remote and the conditions rigorous.

So, as a link with the folks at home serving the young men and women in our Armed Forces in a strange land, as the local staff representative of a national Jewish organization that has a warm and human mission, as the "unofficial ambassador of the Jewish community of the United States to the Jewish community of Panama, as all of these, and as a thoughtful, sincere, and understanding individual, Rabbi Witkin has made a special contribution to the Jews, those who are there for just a while and those who have made it their home, in this Central American community.

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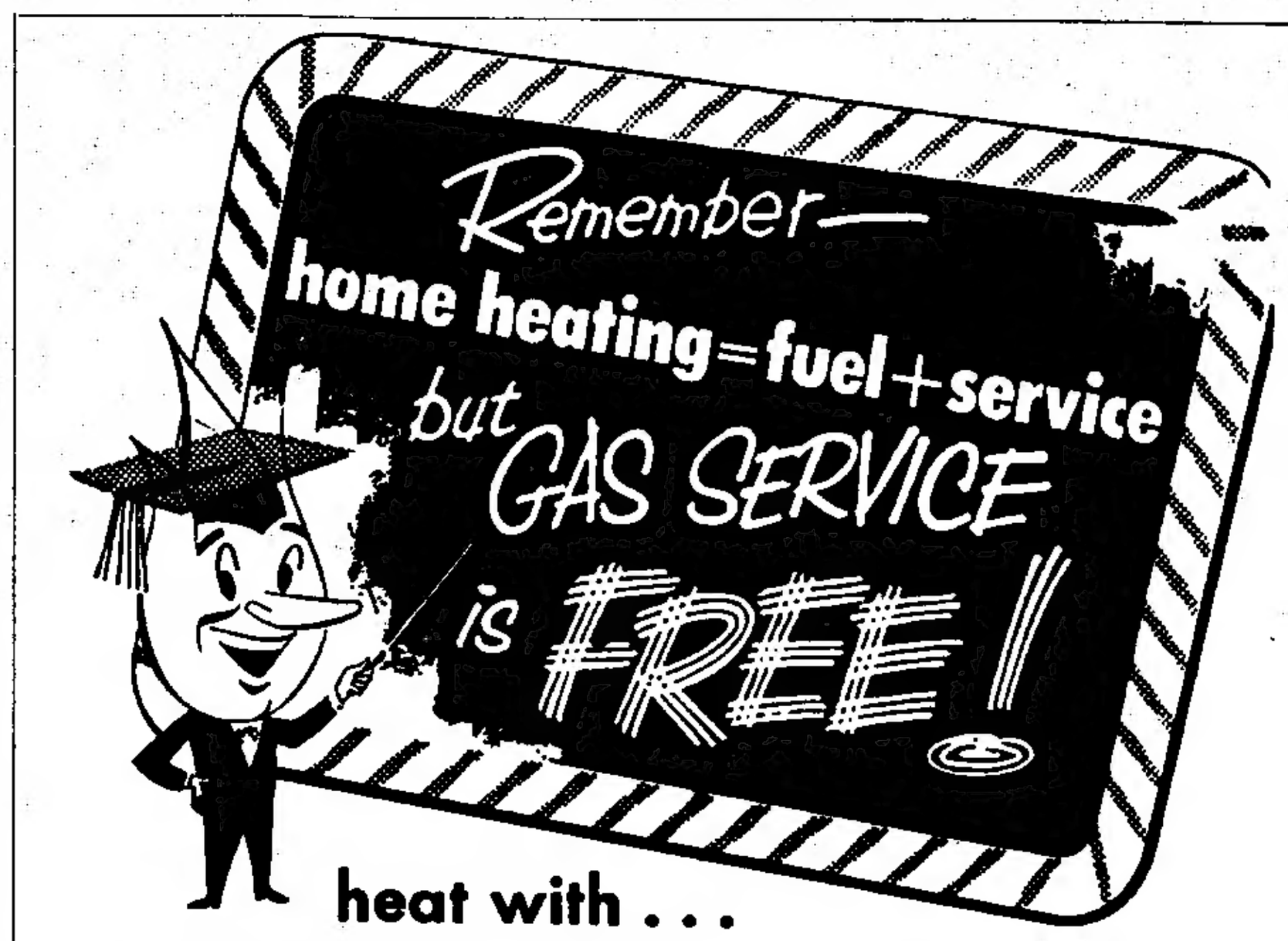

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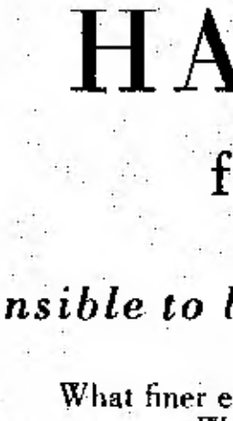

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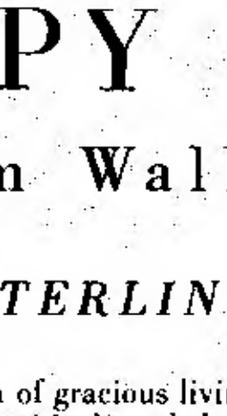

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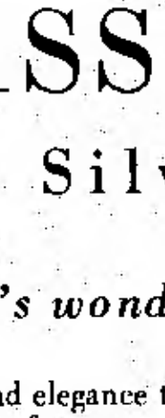

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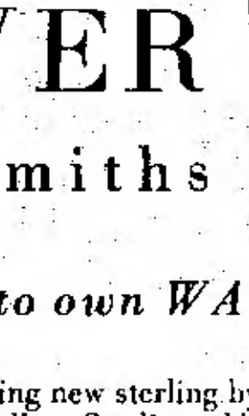

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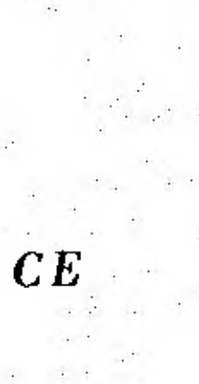

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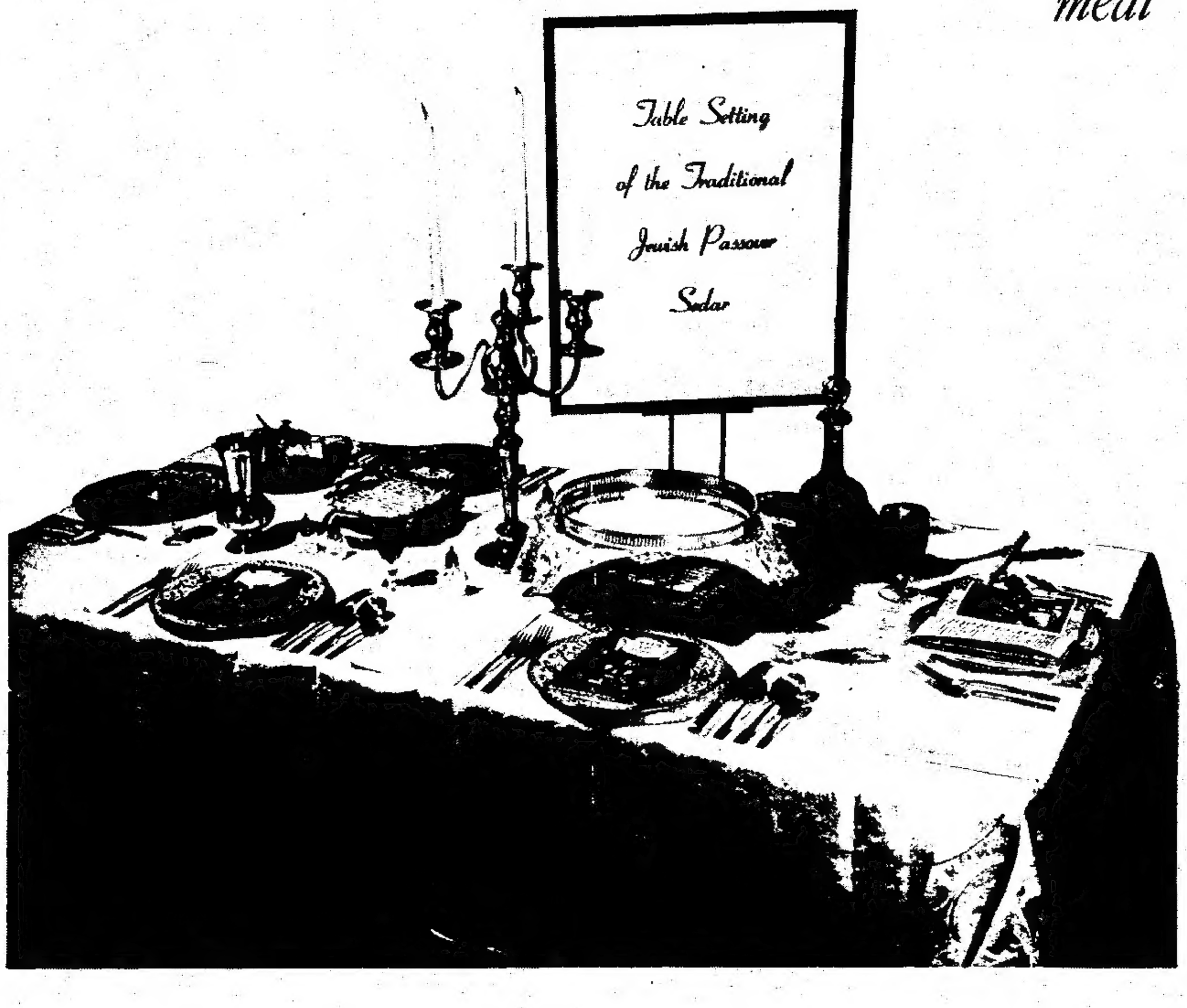

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